

VOLUME 26

NUMBER 4

# MISSIONS

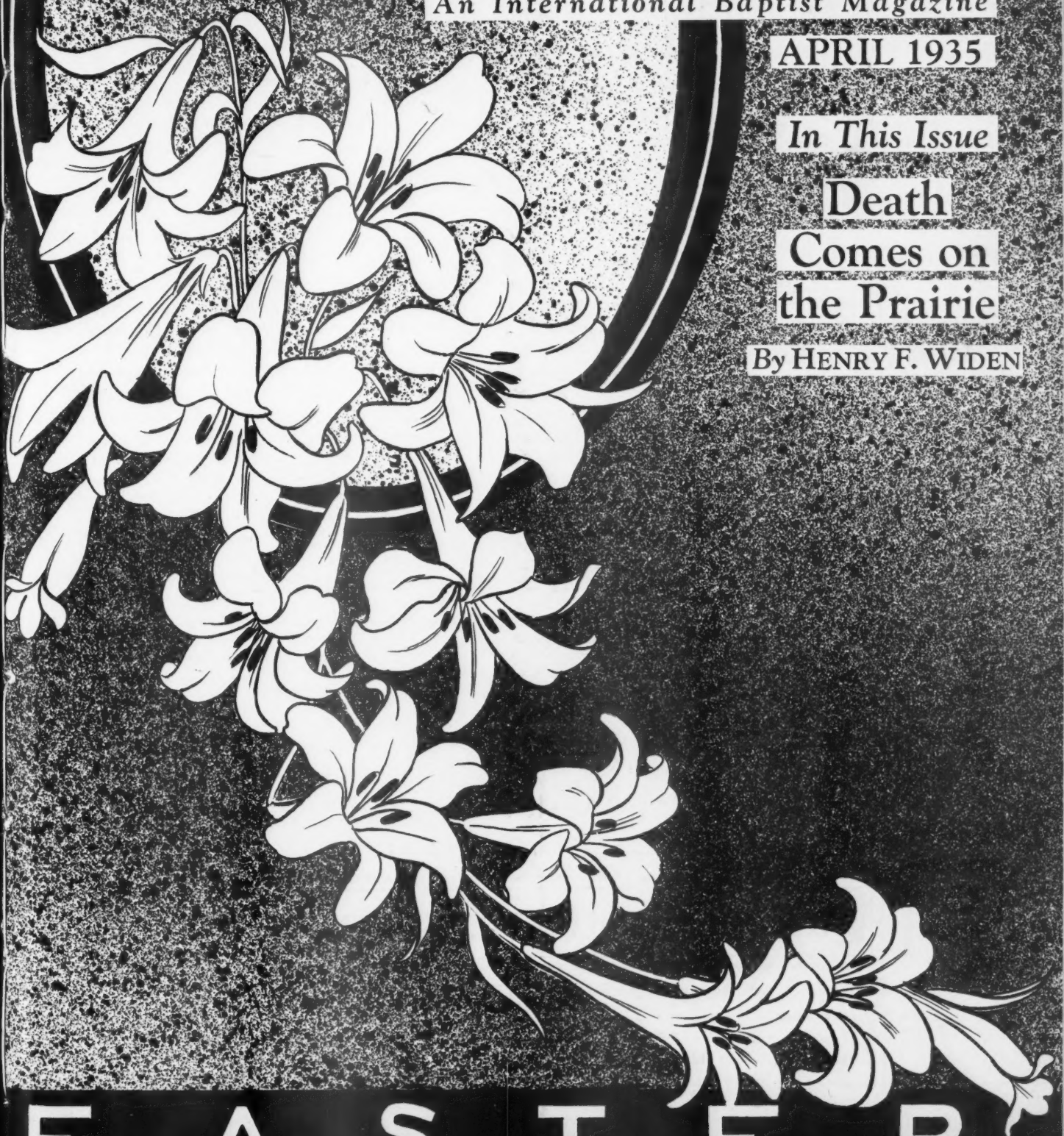
An International Baptist Magazine

APRIL 1935

*In This Issue*

Death  
Comes on  
the Prairie

By HENRY F. WIDEN



# EASTER



# THE STORY OF AH JING



AH JING  
WHEN HE ENTERED



AH JING  
A FEW WEEKS LATER

**A**H JING was the unhappy victim of inhuman treatment on the part of his foster parents. The little fellow rebelled against this cruel treatment and ran away. For several nights he slept in parks and doorways and in the daytime begged for food. Finally the police found him and brought him to the Chung Mei Home. His body was terribly scarred and bruised from the beating he had received. Bravely he told his story.

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Baptist Home Mission Society, Woman's American Baptist Home Mission Society and the San Francisco Bay Cities Baptist Union, Rev. C. R. Shepherd, Th.D., superintendent.

Friends have made generous contributions to increase the building fund but \$15,000 is needed at once.

Optional payment of pledges: (1) within 30 days; (2) by July 1, 1935; (3) by Jan. 1, 1936.

*Send gifts and address inquiries to SAMUEL BRYANT, Treasurer*

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23 East 26th Street, New York City



**WILL YOU HELP IN THIS PRESENT EMERGENCY?**



MISSIONS is published monthly except July and August at 10 Ferry Street, Concord, N. H., by the Northern Baptist Convention.

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## QUESTION BOX APRIL

NOTE.—Questions are taken from all pages and occasionally include advertisements. The contest is open only to subscribers.

1. What mission field was opened in 1843?
2. Who came to New York from Morristown, N. Y.?
3. What happened February 8th?
4. Who was Arcadius?
5. What is 1,150 miles long?
6. Who spent eight years in Turkey and Syria?
7. What are "altogether unworthy and out of place" in the United States?
8. Who died January 21, 1935?
9. What has the largest enrolment in its history?
10. Where are 13 people taking MISSIONS?
11. How many books were printed in the United States in 1933?
12. Who is José F. Quiles?
13. What should be the middle name of every Guild girl?
14. Who was a master in reporting Convention sessions?
15. What country has less than 65,000 Christians?
16. What does the figure 1,939,058 represent?
17. Who is Lucy Wang?
18. Who toured 10,000 miles by automobile in the Southwest and Mexico?

For explanation of question 13 in February issue, see page 254.

### Prizes for 1935

For correct answers to every question in all issues, January to December inclusive, a prize of a year's subscription to *Missions* or a worthwhile missionary book will be awarded.

Answers should be kept at home until the end of the year and all sent in together. In order to be eligible for a prize, both the answers and the page numbers on which answers are found must be given. Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together, only one set should be sent in and one prize will be awarded. All answers must reach us not later than January 1, 1936, to receive credit.

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# MISSIONS

An International Baptist Magazine

HOWARD B. GROSE, *Editor Emeritus*

WILLIAM B. LIPPHARD, *Editor*

Publication Office, 10 Ferry Street, Concord, N. H.  
Executive and Editorial Offices, 152 Madison Ave., New York City  
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Vol. 26

APRIL, 1935

No. 4

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## American Manhood and World Chaos

*An announcement about the National  
Missionary Congress of the Younger  
Men of the United States of America*

By F. J. MICHEL

**N**EXT month Chicago will be the scene of another great conference on Christian missions, the National Younger Men's Missionary Congress. It will be held May 2-5 at the Stevens Hotel under the auspices of the Laymen's Missionary Movement.

Younger men are at the helm. Prof. A. H. Compton of the University of Chicago, winner of the Nobel prize in physics, is chairman of the Congress Committee. Joel I. Connolly, sanitary engineer for the city of Chicago, is both Recording Secretary of the Laymen's Missionary Movement and a member of the Congress Committee. Bishop Ernest Lynn Waldorf, Methodist bishop in Chicago, is heading the cooperating committee of pastors.

The theme of the Congress will be "Jesus Christ and the World

Today." The program embodies newer methods of convention and conference, includes a number of speeches, and a series of 20 simultaneous group meetings around important themes. They will be under the direction of some of North America's best missionary leaders, laymen and ministers.

Among speakers already booked to appear are: Charles A. Wells of Wichita, Kan.; J. Warren Hastings of Seattle, Wash.; President Ralph C. Hutchison, Washington and Jefferson College, of Washington, Pa.; Bishop George Craig Stewart, and A. M. McDonald of Chicago, Ill.; Robert E. Speer, Joseph C. Robbins, W. R. King, R. E. Diffendorfer, F. M. Potter and Cleland B. McAfee of New York, N. Y.; Harold C. Phillips of Cleveland, Ohio.; Stephen J. Corey of Indianapolis, Indiana; Sherwood Eddy, and many others representing various denominations.

A score of younger men and outstanding missionaries and nationals are to be added.

"The problems attending the present chaotic condition of the world," says the call to the Congress, "are not merely economic and physical and not merely national and local, but spiritual and universal. They can therefore only be solved in a spiritual and universal way. Four major topics will be discussed: (1) The world's need and the forces bidding for world power; (2) Our heritage as sons of great missionary forefathers; (3) Our resources as Christian communions and agencies; (4) The power of Christ."

Every man is asked to join this Congress who is interested in such questions. Their consideration cannot be postponed.

The forthcoming Congress was launched officially at the Union League Club in Chicago. Dr. John R. Mott was guest of honor and made the address of the afternoon, stopping in Chicago on his trip to the Orient. From San Francisco just before sailing he sent back the following message:

The timeliness and utmost importance of the proposed Younger Men's Congress, to be held under the auspices of the Laymen's Missionary Movement in May, continues to grow upon me. In my judgment it is highly desirable that each of the Christian communions of our country shall put forth extraordinary efforts to be represented on that occasion by some of the very flower of their younger lay forces. It will do more to help solve the many problems that press upon our churches than any single measure which I could today emphasize.—*John R. Mott.*

The Congress will take place on the 25th anniversary of the first great congress held in Chicago in May, 1910, under the Laymen's Missionary Movement.

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(April)



## LETTERS

*From the Editor's Mail Bag*

Regarding the heading of your editorial, "New Deal or Misdeal?", we are writing in friendly protest. In our opinion it is unfitting for a Christian denomination to use the language of a card game to name any part of the Kingdom's work. Because "an idea let loose in the world cannot be recalled," we beg of you to stamp out this misnomer for the reorganization of our Baptist missionary work, and choose a caption more in keeping with religious terms.—*The Woman's Union of the Norwood Baptist Church, Cincinnati, Ohio, Mrs. R. O. Gooding, Pres.*

NOTE.—The term "New Deal" as applied to denominational reorganization was first used in 1933 by a former President of the Northern Baptist Convention. It was doubtless suggested by its current usage in President Roosevelt's national recovery program. In fact, he himself first used the term in a campaign speech before his election. However, MISSIONS accepts rebuke and will endeavor to find another term in reference to our denominational reorganization.—ED.

I am greatly pleased with your editorial on "Baptist New Deal or Misdeal?" in the February issue. This is not to say that I have any fears as to the direction our denomination is taking organizationally, but it is to express my satisfaction at the utterly wholesome candor you bring to it. I was especially pleased that, although you strike a negative note at the outset, you do not fail to appreciate the possibilities which the new order may hold. Your characterization of the new General Council was very fair.—*Rev. Ivan Murray Rose, Philadelphia, Pa.*

Thank you for your opening editorial in the February issue. It struck a responsive chord in many hearts in the denomination.—*Rev. Robert T. Craig, Jersey City, N. J.*

Permit me to compliment you on your editorship of MISSIONS. The magazine was certainly never more readable.—*Rev. E. N. Harris, Redlands, Cal. (formerly of Burma).*

The popularity of MISSIONS is without question. Your magazine is doing a tremendous service among the Baptists. May it live long and prosper.—*Rev. Arthur T. Brooks, Boston, Mass.*

## A Threat to Easter

A CARTOON BY CHARLES A. WELLS



**E**STIMATE the human hunger for eternal life and you can estimate the greatness of Easter. The whole world is one in this deep yearning.

Non-Christian religions also offer such a hope. But it is inarticulate and wrapped in a maze of superstition and fatalistic despair. Hinduism, Buddhism, and even Shintoism fill the life beyond with such a tangle of pitfalls, devils and demons that the most faithful speak of it only with somber shrugs. Yet in the valley of the great shadow the Christian message of Easter is matchless in the joyous reality of its promise.

Over this lone, radiant flower, however, there comes today a blight. It is spreading far and wide. It is snuffing out the lights in tiny windows. It is closing the shutters in little cottages. It is leaving the widows and the fatherless without comfort.

It is this blight that threatens faith in the message of Easter and menaces the world mission of Christianity, far more even than war or idolatry.—CHARLES A. WELLS.

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A CONFERENCE

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Efforts to bring others into discipleship to Christ, many pastors and churches are finding that under conditions prevailing today, the conventional evangelistic methods of other days are no longer adequate. They crave help from those who appear to know the message and the methods that may be employed successfully under varying conditions.

To help in meeting one of the urgent needs of the hour, Crozer Theological Seminary is planning its annual conference for pastors and other leaders, on the theme **EVANGELISM FOR TODAY**. In addition to Faculty members, the following well-known men have been secured for the program:

*Professor Andrew W. Blackwood, Princeton Theo. Seminary.*

*Rev. Kenneth C. MacArthur, D.D., Sterling, Mass.*

*Rev. Jesse M. Bader, Director of Evangelism, Federal Council of Churches.*

*Rev. Sparks W. Melton, D.D., Freemason Street Baptist Church, Norfolk, Va.*

*Rev. Norman V. Peale, D.D., Marble Collegiate Church, New York City.*

*Rev. Harold Cooke Phillips, D.D., First Baptist Church, Cleveland, Ohio.*

*Rev. Augustus Pohlman, D.D., Lutheran Church, Philadelphia, Pa.*

*Rev. Howard R. Weir, D.D., Holy Trinity Church, Philadelphia, Pa.*

*Rev. E. J. Woofen, D.D., Salem, W. Va.*

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## ON THE WAY TO TIBET

*Read the  
strange story  
on page 202,  
of the man  
who climbed  
a mountain  
in Tibet and  
froze both feet*



**ABOVE:** *On the way to Tibet. Note the lone coolie with his heavy burden in the right foreground. In this region there are only narrow trails through the mountain passes*



**BELOW:** *A lonely Chinese inn in a wild, mountain setting on the pass from China. Dr. Crook stopped in such an inn on his way to the suffering American in Tibet*

**ABOVE:** *A wayside Buddhist Temple for pilgrims and travelers between China and Tibet*





# MISSIONS

VOL. 26, NO. 4



APRIL, 1935

## Civic or Christian?



HE stability of the so-called "Community Chest" has been an astonishing fact in the long decline in support of charitable enterprises. According to *The United States News*, the Community Chests of 400 American cities this year are virtually filled. In some cities, as for example, Cleveland, Detroit, Houston, New Orleans, Providence, Washington, Spokane, Memphis, the percentage of giving is higher than a year ago. In other cities like Chicago, Seattle, Richmond, Milwaukee, Denver, Salt Lake City, a change of less than 2% is reported. For the first time since 1932 the receding tide of private charity has been checked. Moreover, taken as a whole throughout the country, Community Chest contributions suffered a drop of only 13% from normal. By contrast, total gifts for missions and other benevolent causes showed a drop of 53% for the same period.

What accounts for this? Why have Community Chests fared better than missions and other enterprises sponsored by the Christian churches? Do local relief needs prompt a more generous response because they are close at hand? Did the depression hit church people so hard that their support of missions had to be cut in half? Are Community Chests more efficiently organized and more aggressively promoted? Does the Community Chest make a more novel and spectacular appeal because of newness? In 1919 only 12 American cities had Community Chests. Today they are functioning in more than 400 cities, a remarkable growth in only 15 years. Does the social pressure back of their appeal have greater persuasive power than the duty of Christian stewardship? Is there a waning conviction of the urgency of

Christian missions so that humanity's altruistic spirit is now being directed into civic instead of Christian channels? And yet civic philanthropy had its genesis in Christian benevolence.

Whatever the reason, it is high time for Christian generosity to reverse its downward trend and at least catch up and march shoulder to shoulder with civic philanthropy. While the Community Chest is a worthy effort in social reconstruction, we must never forget that the missionary enterprise is a service in spiritual redemption. Its origin is in the purpose of God as revealed in Jesus Christ.

This month as Baptists we stand at the close of another missionary financial year. We are not less interested in local community needs because we are called upon to support far distant missionary causes. To apply a phrase from Shakespeare, it is not that we love Caesar less, but that we should love Rome more.

For the first time since the great depression shattered our economic world, we face the possibility this year of surpassing the missionary gifts of the preceding year. At slightly more than the present rate of receipts it can easily be done. All we need is a little reawakened devotion to the causes which Baptists of other years began and bequeathed to us to maintain, a recovery of our faith in God and His Kingdom, a revived sense of obligation to the world's need of Jesus Christ.

Who can visualize the cheer and hope that would rise on the remotest Baptist mission field if the news were to be flashed on April 30th that Northern Baptists at last had begun their long overdue missionary advance?

How easily it lies within our power to send our mission fields such a message!



# The World Today

*Current Events of Missionary Interest*



*Ceremonial Bathing in India's famous Ganges River*

## ***Another Change in Geography Came in the Month of March***

**A**NOTHER change in geography, easy for children to learn but difficult for older people to adjust with school day memories, went into effect on March 22nd when Persia became officially known as Iran. This was its original name. It links its people racially and historically with the ancient Aryans. Here is another manifestation of the race pride and nationalistic sentiment prevalent throughout the world today. By no possible stretch of the imagination, nor by any statistical calculation can all the inhabitants of Persia be regarded as Aryans. Out of 10,000,000 people fully 3,000,000 are nomads of uncertain racial origin. Hundreds of thousands of Jews live here. Many other people are of distant Mongolian origin. Nobody knows definitely whence came the nearly 1,000,000 wild mountain tribes known as Kurds. Nevertheless, Persia becomes Iran. And yet by whatever name it is called, its missionary needs remain unchanged. Of its 10,000,000 people less than 65,000 are Christians. The only agencies carrying on missionary work are the missionary societies of the Lutherans, Presbyterians and Seventh Day Adventists in the United States and the Church Missionary Society (Episcopal) of England. The entire Protestant membership is less than 4,000, with 2,000 of them Presbyterians. In addition, the Roman Catholics have more than 60,000 communicants.

## ***Floating Hospitals in the Sacred Ganges***

**E**VERY 27 years the Hindus of India observe a religious festival known as the Ardhodaya Yoga. One feature is a pilgrimage to the sacred Ganges River for a ceremonial bath of purification. The year 1935 brought a recurrence of the festival which took place on February 3rd. More than 750,000 pilgrims invaded the city of Calcutta, taxing its over-night lodging facilities to the utmost. All along the 1,500 miles of river millions of others gathered for the same purpose. Press reports stated that the British Government was gravely concerned over possible epidemics in Calcutta from the influx of throngs of pilgrims. Every possible precaution was taken. Floating hospitals carrying large quantities of disinfectants circulated among the bathers. There are more than 200,000,000 Hindus in India. All of them regard the Ganges as the holiest of rivers and the cleanser of sins. Temples and shrines stand on its banks all along its course.

## ***German Gold and Foreign Missions***

**T**HE financial crisis in Germany, due to the decline in gold reserves for the currency and the severe shrinkage in foreign trade, has seriously affected foreign missions of German Protestant churches. In a recent issue *The Baptist Times* of London refers



to this as "the threatened collapse of all the overseas work of the German Evangelical churches." The outside world demands gold as the basis of currency exchange and Germany has practically none. So there are now prohibitive restrictions on sending currency abroad. Only a fraction of the funds contributed by the German churches may be forwarded to support missions in China, India and Africa. In former years the annual total reached \$1,650,000. Last November only a few thousand dollars could be sent abroad, and in December nothing at all. As a result, German foreign missionaries are in want.

This crisis was made a special order of business at the recent meeting of the Foreign Missions Conference of North America. British Baptists, however, have done more than merely consider the matter. They are coming to the assistance of the Baptists of Germany by meeting about half of their foreign mission budget of \$3,500. German Baptists in the United States are also sending aid to the missions of their fellow Baptists in Germany. Here is tangible expression of the world brotherhood of Baptists proclaimed at Berlin last August.

### *Oil Along the Highway of Frankincense and Myrrh*

**P**ROSPERITY in Palestine moves steadily along. With the possible exception of Russia, this little land is the only country on earth today with a serious labor shortage. Thousands of workers are needed in various agricultural and industrial enterprises. A

labor survey made during the past winter showed a great lack of ironworkers, tinsmiths, locksmiths, plasterers and garage mechanics. Orange plantations are unable to obtain enough workers.

Palestine is proving a haven of refuge for the Jews. In 1922 there were only 83,790 Jews in Palestine. Today there are 283,000 with Jerusalem, Tel Aviv and Haifa as the largest Jewish colonies.

Another prosperity factor is the completion of the pipe line from the rich oil fields of Iraq (Mesopotamia) to Haifa, Palestine's seaport on the Mediterranean. With a stretch of 1,150 miles in length, it is said to be the longest oil pipe line on earth. American, British, French and Dutch capital financed the project which has a capacity of 85,000 barrels a day. Along the same caravan route that in other years brought the wealth of the East to the West, liquid riches now flow through a pipe. Desert bandits who robbed passing caravans cannot steal this treasure. Frankincense and myrrh were of value to a desert bandit who rode a camel; but oil is of use only to a bandit who rides a car. Perhaps in a fit of rage they might destroy the pipe. So the line is to be patrolled by airplanes. Some of the desert sheiks may even receive an annual subsidy if their marauding expeditions can be transferred elsewhere.

As the Christian church again approaches the Easter season, how strange it seems that the little corner of the earth whence came the world's greatest idealism should now experience the world's greatest materialism.



## *Remarkable Remarks*

SO FAR AS I CAN SEE, the peace-loving people of America are doing precious little to prevent war.—*Bishop Walter D. Mitchell.*



MODERN PROPAGANDA has created a slavery of the soul. A few cunningly written dispatches on the atrocities of one nation or the heroism of another, and we are ready to enter the mess ourselves. Thus does misguided national pride, assisted by subtle advertising, enslave man's soul and offer his body as a sacrifice to profit on the battlefield.—*Tyler Turner.*



IN SPITE OF THE FACT that New York City is trying to appear gay and debonair, it is a place of hungry hearts and dissatisfied souls.—*W. H. Houghton.*

NEVER BEFORE HAS IRRELIGION been so widespread as today. In the near future the conflict between religion and irreligion will be so acute that the present conflict will seem almost a skirmish in comparison.—*Ignatius W. Cox.*



NOTHING CAN STOP the recovery of sanity and honor and a desire for order and peace in this world of civilized nations, which are, after all, composed of well-meaning men and women.—*Owen D. Young.*



IDEAS ARE HISTORIC. Men and women pass, but ideas last on from generation to generation. They use us. All we can do is to decide by which ideas we shall be employed.—*Harry Emerson Fosdick.*

If you read this narrative you will never forget it. As fiction it would be regarded as an incredible tale. Yet it is all true. Once again truth is stranger than fiction

## Frozen Feet and Amputated Toes

*The astonishing story of an American who climbed a mountain in Tibet and froze his feet. The nearest doctor was a Baptist medical missionary two weeks' journey away. To reach the suffering man, the doctor had to walk most of the way through bandit-infested territory and across two 9,000-foot mountain passes*

NOTE.—For obvious reasons the name of the writer is not revealed. The narrative is condensed from a long letter addressed to the Treasurer of the American Baptist Foreign Mission Society.

The supplementary account at the close is taken from the report of Dr. R. L. Crook of the Baptist Mission Hospital in Yachow, West China.—ED.

I HAVE recently returned from an expedition into Tibet, whose avowed purpose included an attempted ascent of the 25,000-foot peak, Minya Konka, a survey of the region surrounding this mountain, and the acquisition of a big game collection. In all of these respects we were,



*Mountain folk from the border of Tibet. They are sturdy and hospitable people*





*Tibet is a land of rugged scenery, lofty plateaus and towering mountain peaks*

fortunately, successful. At every turn we received inestimable help from Baptist missionaries in this area. To all of them we find ourselves much indebted.

The story of our various experiences is too long to bear repetition here and I will have to limit my narrative to only those events which have direct bearing on the personal experience I am about to describe.

In the course of making the ascent of the mountain, I was unfortunate enough to freeze both feet rather badly. The expedition's personnel did not include a doctor. As a result I had great difficulty in getting medical aid. The story of my trip out, a week's travel to Tachienlu on the Chinese border, now seems indeed incredible. Even at Tachienlu no expert medical aid was available, although here I was fortunate in obtaining what little help the Sisters of the Catholic Mission could render.

The nearest physician was Dr. R. L. Crook of the Baptist mission hospital at Yachow, another

eight days' travel away across the mountains and through bandit-infested country. Luckily there was a military telegraph line to Yachow. As the seriousness of my condition grew alarmingly with every passing day so that traveling further without treatment became utterly impossible, a telegram was sent to Dr. Crook informing him of my condition and requesting him to come immediately to my assistance, if it were at all possible.

How Dr. Crook left the hospital in charge of a Chinese doctor and set out for Tachienlu within a few hours of receiving the wire; how he made the eight days' trek over two 9,000-foot passes in six days; how he walked the last 42 miles uphill in one day; how he cared for my frozen feet under the most atrocious conditions imaginable; how he supervised my transport back over the long and difficult road to Yachow; how in the course of the next six months he was forced to operate on my feet 14 times; how he performed operations of the utmost intricacy and delicacy with



*Dr. R. L. Crook examining a patient's hospital chart in the men's ward of the Yachow Hospital. In this hospital the American mountain climber was treated for his frozen feet. The hospital is equipped with splendid daylight but inadequate artificial illumination, as evidenced by the hanging kerosene lamp*

amazing success; how he had to amputate all toes on both feet; how for two more months he and Mrs. Crook took me into their home until I was again able to travel; all of this makes a story that should constitute a prototype of missionary self-sacrifice and service for all time.

Truly I cannot begin to express my profound gratitude and indebtedness to those intrepid people, the Baptist missionaries in West China!

And now to the business part of this narrative. I asked Dr. Crook what adjustment I could make with the Baptist mission for the time he expended in coming in to Tachienlu to escort me to the Yachow Hospital. The round trip required 17 days. He estimated that the amount should be \$75, which he asked me to remit to you upon my return to the United States. I enclose a check for that amount. The cost of medical supplies, hospital fees, and all other expenses incurred during my stay in Yachow were settled with Dr. Crook before I left.

He steadfastly refused to accept anything in the way of an honorarium himself even though I felt that the charges were ridiculously small for the value I had received. He insisted that this remittance of \$75 would make things "square" all around. If for any reason, after hearing Dr.

Crook's report of my case, you feel that the adjustment has not been entirely satisfactory, I will be glad to make any further settlement.

You will be gratified to know that upon seeing two of the best foot specialists in America, both were amazed and greatly impressed with the wonderful surgical work Dr. Crook had done on my feet. Both assured me that I would be able to walk almost as well as ever before! Again I will reiterate how very much I owe Dr. Crook. When you write him, please express to him again my sentiments in this connection.

I had hoped to be able to call at your New York office personally and tell you about my experiences and my new Baptist friends in Szechuan. Unfortunately the opportunity has not yet presented itself.

You will be interested to know that on my return from West China I traveled down the Min River and the Yangtze River from Kiating with the Lovegren family. Dr. and Mrs. Lenox had a pleasant if brief sojourn at our surveying camp in Sikong. I saw something of Mr. F. N. Smith, the Brininstools, and of course Miss Shurtleff while in Yachow. If you happen to write any of them, please give them my regards. They are a noble people.

*In giving his version of the story, Dr. Crook writes modestly and briefly. The entire experience is told in five short paragraphs and in his report carries only the sub-title, "Making a Distant Medical Call." For the medical missionary the experience was just a phase of his missionary service.—Ed.*

### MAKING A DISTANT MEDICAL CALL

One Sunday evening I received a telegram: *Tachienlu ———'s feet frozen send doctor.* Tachienlu is eight days west of Yachow and two 9,000-foot mountain passes must be crossed en route.

I was off the next morning. There was no airplane to step into, no railway coach, no motor car, no carriage. Not even a horse was available. I had to utilize men carriers and walk.

The first night we arrived at a Chinese inn about ten o'clock in the evening. We had crossed a 9,000-foot pass, plodding through mud and sleet. The second evening we again struck mud and rain. By nine o'clock the men were too tired

to go on, even though I had walked most of the way. Therefore we stopped for the night in a small farm house. The third day was better and we reached our lodging place before eight in the evening. The fourth day was again cold and rainy. The road over the second 9,000-foot pass was very steep and, with the rain, it was very slippery. We were glad when we got under cover again to dry out our clothes.

The following day the men were too tired to make more than the usual stage. We still had 46 miles to go, but I decided to make a special effort the next day to reach Tachienlu. We made good time, but by four o'clock in the afternoon we were still 20 miles from our destination. Here I left the carriers and, by walking rapidly, I arrived in Tachienlu at 9:30 in the evening. Fortunately it was full moon and the walk through the Tachienlu Canyon was most delightful.

Thus I made the eight stages in six days. After a two-day rest I escorted the patient back to the Yachow Hospital, where after long treatment he eventually recovered.



Thousands of cards, of which the accompanying coupon is a replica, have been distributed throughout the denomination.

If you have not received one, you can clip the coupon and hand it with your dollar to the treasurer of your church, or place it on the collection plate.



See Editorial  
**LITTLE BUT MIGHTY**  
on page 218

To My Other Gifts for  
Northern Baptist Missions  
I Herewith Add

**ONE MORE DOLLAR**

to be credited on the  
**1934-1935 MISSIONARY BUDGET**  
of my church

Name \_\_\_\_\_

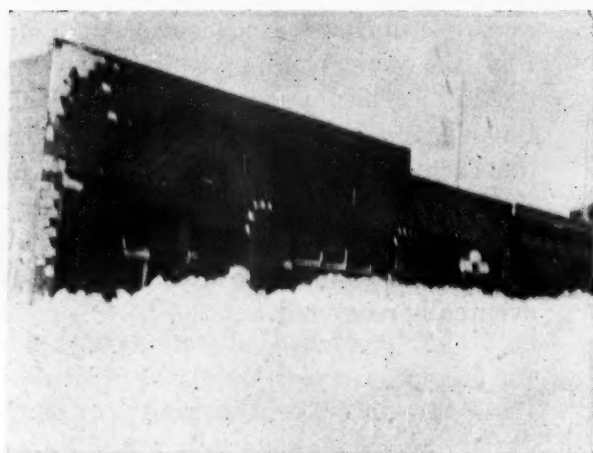


# Death Comes on the Prairie

By HENRY F. WIDEN



*Although these photographs were not taken at the time of the funeral described in this article, they illustrate the conditions under which it was conducted*



*This unusual story of winter and death in a temperature of 38° below zero on a bleak, snow covered North Dakota prairie, should help in appreciating anew the coming of Spring and the eternal miracle of Easter*

THE long distance telephone sounded its strident summons: "Is this the Baptist minister?"

"Yes," I humbly answered.

"Could you come out and conduct a funeral for us?"

"Certainly," I assured the stranger. I had never met the person on "the other end of the line" before. I was advised to get an early morning start for it was to be a forenoon funeral.

So at 6:30 A.M. I was up and off on a 20-mile drive. I arrived at the village and was informed that the funeral was to be conducted 17 miles farther out in the hill country. The undertaker gave me the customary "once over" and concluded (rightly) that I was not properly dressed for the exacting climate of the occasion. It happened to be the coldest day so far this winter in North Dakota, which state, incidentally, is noted for severe winter weather occasionally. So I was "rigged up" in an earlap cap, a sheepskin overcoat, and an extra pair of leather mittens.

Thus clad I set out with the undertaker nine miles into the country. At the end of this distance we were met by the oldest son of the man whose funeral service we were to conduct. He had a bobsled and a heavy team of horses which were to draw us over the pathless hills the remaining eight miles to the house of mourning.

At this juncture, the hearse and the missionary's car had to be abandoned on the road, to be looked after by the undertaker's assistant, while we drove to the home of the dead father. By this time the intervening eight miles had been negotiated over the trackless hills (I marvelled at the driver's sure and unfailing sense of direction on this cloud-murky and stormy day), and we had arrived at the three-room house of mourning. We were chilled "through to the bone." But a cup of hot coffee and some thawing-out exercises beside the lignite coal-fed cook stove soon limbered cold-numbed fingers and chill-chattering teeth sufficiently so that we were able to proceed with the funeral service.

There was no requiem music except the pitiful wailing of ten orphaned children. Their mother had died a few years ago, and now the father. The 78-year-old grandfather volunteered to "lead the singing, but we have no hymn books," he wistfully said. And he added sorrowfully, "perhaps it wouldn't be appropriate for me to sing at my own son's funeral?" A neighbor, who had walked 12 miles the previous day so as to be able to be present, sang a song in Norwegian about the homeland where all tears would be tenderly wiped off tired pilgrim faces by our Father's gentle hand. The missionary read the words of heavenly comfort and commended the broken hearts to the unfailing love of Him who died of a broken heart but ever liveth to assuage the earthly grief of His children in their loneliness and sorrows.

Luncheon was eaten, and then, with a fresh team of horses at the bobsled, now loaded also with the corpse, the trek across the barren prairies was resumed, leaving the weeping orphans and the aged grandparents in the little unpainted house on the bleak hillside.

It was a bitterly cold day. The thermometer registered 34° below zero. A stinging Northwest wind stormed across the bald prairies, causing the snow to whirl thickly through the air. Often huge drifts had to be plunged through by the white, frost-flecked, panting horses.

By the time the hearse and my car had been reached again the roads were blocked by the drifting snow. A farmer's team of horses had to be engaged to pull us out of the snow banks. Then the hearse engine stalled and the corpse had to be sent back two miles to a farm house for the night. It was now dark evening. The undertaker, his helper, and I now essayed to reach town in my automobile. But no such good fortune was to at-

tend our efforts. Soon we found ourselves "stuck" in a huge snow bank two feet deep and fully 100 feet wide. By the time we had frantically shovelled snow by the hour and urged the car forward a second difficulty overtook us. The friction clutch burned out! It was 2½ miles to the nearest house and the thermometer had now dropped down to 38° below zero. The wind had abated not one whit. Three cold, tired, hungry men had to face it all with whatever resoluteness they could command. Faces were frozen, feet were frozen, bodies were numbed through and through until the fatal hallucination of freezing drowsiness overtook us. Finally the youngest man of our much tried trio stumbled against the friendly door of an occupied house. It was after nine o'clock at night. As we drank hot coffee for chilled bodies, snow was applied to frozen feet and faces. How the friendly stove fire seemed to invite us into sleepy embrace!

Here we also had the good fortune of finding a telephone so that frantically distressed families at home could be communicated with and a truck from town sent for to tow in the hapless automobile and its tired passengers.

It was 11:30 P.M. when we reached the village again and had supper in the undertaker's hospitable home. The hearse was abandoned for two days, and the corpse had to be fetched the next day for the remainder of its *via dolorosa* by means of a trailer improvised for a team of horses.

Heartlessly grim sounded the thuds of the frozen clods as they were painfully made to refill the open prairie grave, but over the new, white snow-veiled vastness of the prairie a stillness foreboded the portents of another Spring.

The dead lay peacefully awaiting the morning of God's glorious Eternal Day.



# Easter

## An Easter Prayer

**WE** thank Thee, Eternal God, for the hallowed associations of this sacred Easter morning: for the deep desires it satisfies, for the eternal zeal it stimulates, and for the assurance of immortal triumph it brings. We are grateful for the yearly revival of life, for the yearnings and aspirations that spring up within us, and for everything that lifts us up beyond the seen, and points us to Thee and the spiritual kingdom, where we had our beginning. We are grateful for the many failures that quicken our desires for success and deepen our determination for eternal victory, for those deep insatiable needs which cannot be deceived, and which refuse to be content apart from Thee, and for that constant death that stimulates our hope for immortality.

Teach us the message of this day, that we may know in our day of Crucifixion the approach of our day of Resurrection. Teach us the lesson of all dark days, when we are forced to walk by faith and not by sight. Having seen the Cross and on it One "who was wounded for our transgressions and bruised for our iniquities," may we know that suffering and death do not contradict Thy goodness nor defeat Thy purpose, for Christ robbed the Cross of its shame, broke the power of death, and reigns enthroned in the hearts of mankind.

O Thou who hast intrusted into our poor care a life whose issues are rooted in eternity, may we know the power of that life and death which this season honors, and may the spirit which led Him to the supreme sacrifice and the superb victory, be ours in the battle for the Right.

This we ask in the name of our Risen Lord and Master, Jesus Christ. Amen.—FROM THE TRAGEDY AND TRIUMPH OF EASTER. (See page 230.)

## Easter Scripture

Verily, verily, I say unto you, He that believeth on me hath everlasting life.—*John 6: 47.*

The Prince of Life, whom God hath raised from the dead; whereof we are witnesses.—*Acts 3: 15.*

Yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by faith in the Son of God who loved me, and gave himself for me.—*Galatians 2: 20.*



## Easter Thoughts

**CHRIST** lives! His power remains undiminished with the centuries. Through Him men shall find barriers of race and language leveled, and old feuds forgotten. The reign of peace and brotherhood shall be established. War shall no longer, like the fabled dragon of the slime, leave its foul trail of desolation across human life. Why? Because the Victim of Calvary is the victorious Lord, under whose sovereign sway the whole race shall yet find blessedness and peace.—FROM THE TRAGEDY AND TRIUMPH OF EASTER.



**BEHIND** all the explanations of the Atonement that have arisen and taken form in the history of Christian thought, this conviction has lain deep. The Cross means that it was not easy for even God to forgive sin. It cost. No man's sin is done with until it has come through this process of forgiveness. Either your sin has been forgiven or else it is yet in you as sin. That is about the solemnest fact in human life.—*Harry Emerson Fosdick.*



**YOU** cannot have Christianity, you cannot have a Christian church, you cannot even be a Christian if the only thing you do is to follow the crowd with a palm branch. There are a lot of Christian people today who are only Palm Sunday followers of Jesus Christ.—*Milo H. Gates.*

## Eternal

He will not leave our treasures in the dust,  
For God is just.  
The hope that soared into the sky,  
Shall such hope die?  
The faith serene that smiled at death,  
Was it but breath?  
The love that served and took no thought of cost,  
Can it be lost?  
Nay, is it not with forces such as these  
God peoples His eternities?

—CHARLES CARROLL ALBERTSON in  
*The Christian Advocate.*



# The Enchanted Gardens of Damascus

By FRANK ERNEST EDEN

NOTE.—On his return from missionary service in Burma to become pastor in Denver, Dr. Eden toured Palestine. This fascinating sketch of a well-known Biblical city is of timely interest as we approach the Easter season.—ED.

DAMASCUS is a veritable fairyland set in the midst of a large forest. As we walked in its many beautiful gardens we could appreciate the saying of the Mohammedans that this must be the place to which the Koran refers where it speaks of Paradise as a beautiful garden with many fruit trees, flowers and fountains. From the surrounding hills we looked upon the city filled with orange trees, lemon groves, gnarled olives, apricots, and a marvellous variety of flowers and shrubs. Scintillating in the glorious sunshine were the sprays of myriads of fountains fed by the streams from the Abana and Pharpar rivers. Tall minarets rose from many mosques in every section of the city in vivid contrast to the thousands of flat-roofed houses below. Against the far horizon were the red and purple hills of the desert. In the distance we could see Mount Hermon, raising its snowy crest above the neighbouring hills. On our way down we strolled through miles of orchards, with vines and walnuts, irrigated with the waters from the Lebanon ranges.

The city is typically oriental. Many of the old cities of the East have been so modernized that one moves about in a vivid contrast of the Eastern and Western worlds. Airplanes and donkeys, trains and oxcarts, rickshaws and motor cars vie with each other for supremacy. But Damascus has maintained its oriental life and setting. Our large sitting-room at the hotel was crowded with an assortment of most lovely carpets and rugs. Some were hanging on the walls, while others completely covered the floor. It was symbolic of the city—oriental and picturesque.

*The cross in the window is said to have replaced the hole in the wall through which the Apostle Paul was let down in a basket to safety*



We were attracted to some itinerant musicians who were beating drums in time to shrill reed music. They stopped by a café in which Arab men and women were smoking large water pipes which are furnished by the proprietor of the little shop. The lower part of the pipe is made of glass which is filled with water, while tobacco is placed in the bowl at the top. The Arabs do not use matches to light their pipes but place a piece of glowing charcoal on the tobacco. All day long the Arabs sit playing games and observing the continuous stream of travelers passing by. The narrow winding streets are crowded with a variety of hawkers selling anything from a shoe-string to a suit of clothes. Vendors of drinks and eatables shout their goods and even enter your restaurant to make a sale to the customer. How we did relish the appetizing Damascus bread rolls, so light and tasty. One sees men carrying large trays packed with sheeps' heads and pigs' feet, walking alongside pedlars with fruit and shoes.

The bootblack is in evidence, for no matter how well your shoes may look he will bang a brush on his brass-coated shoeshine stand as an invitation to you to have your shoes shined. You will probably have to choose one of several bootblacks from the insistent shiners. While your shoes are being polished the passing herds of sheep or camels will fascinate you. Taking a walk through the many bazaar lanes you will be amazed at the variety of wares on display: leather goods being skilfully made at the well-stocked shops; camel skin bags and cases; long rolls of cloth of many colors; hardware of unusual looking tools; brightly embroidered robes and headdress; pets, including birds and animals.

Salesmen wearing red fezzes, turbans, or a combination of fez and turban, clamor for your patronage. Many of the bazaar alleys are covered with corrugated iron roofs which make the lane look like a warehouse. Only a few of the streets are wide enough for carts to pass each other in the clear, but the largest number are so crooked and narrow that when several donkey caravans contact, they precipitate a real traffic jam as a prelude to much shouting and confusion in the process of disentanglement. Along the sidewalks one meets money-changers ready to exchange your Iraq *Fils* for Syrian *Piastres*, or supply you with French or English money as you wish. Veiled and unveiled women are seen closely examining cloth to make sure that its color is fast or the weave is strong. Fortune-tellers are seated under spacious umbrellas. On sand-covered cloths they have drawn a miniature planetary system by which they propose to predict the future of yourself or the nation. Our friend and guide Wahby treated us to Damascus ice cream which he assured us was "the finest in the world." It was interesting to see the cream-

ery men at work pounding the cream with heavy clubs in a deep container. They surely were generous in the service, for our cups were loaded to overflowing with the delicious cream.

On our way from the bazaar we rode in a donkey cart down "Straight Street," which gave us good reason to recall the saying of Mark Twain about it, "straighter than a corkscrew but not quite so straight as a rainbow." Old Roman walls with their ancient gates are the stone reminders of the days when strong guards paced back and forth. Nearby is the hole indicated as the window through which Saul of Tarsus was let down in a basket as the means of escape from the watchful eyes of the guard. At the end of the street our guide pointed out the site of the house of Naaman the leper who preferred the clear waters of Abana and Pharpar (we didn't blame him) to the muddy waters of the Jordan. Standing on top of one of the highest houses we caught a great view of a section of Damascus crowded with flat roofs and courtyards. In most of them were delightful gardens with the ever-bursting fountains of clear water. In many of the shops these fountains were seen nourishing the flowers and plants which were in great abundance. The enchanted gardens of Damascus were everywhere in the city.

On our way to the hotel we visited the great Mosque of the Omeyyades. Slipping off our shoes for sandals we crossed the raised stone barrier dividing the courtyard from the street. Many Mohammedans were washing themselves in the large fountains prior to prayer. On the south side, facing Mecca, hundreds of worshipers were bowing and repeating prayers, prostrated on the richly colored rugs which cover the floor of the interior. Every true mosque has four features: the minarets, from which the Muezzin calls the Moslems to worship; a fountain for the convenience of cleaning before prayer; the niche in the wall indicating the direction of Mecca; and the pulpit where systematic teaching is given by the High Priest. A large library was there for the convenience of worshiper and visitor. Many historical associations cluster about this mosque. It was erected upon the site of an ancient temple and destroyed in the fourth century by the Roman Emperor, Theodosius the Great. His son Arcadius rebuilt it. For 300 years it served as a



*Bidding farewell and bon voyage to the Edens on the steamship pier in Rangoon, Burma, when they sailed back to the United States*

Christian cathedral, until it fell into the hands of the Moslems who have kept it for more than a thousand years.

Yet, in spite of the changes which have occurred through the years, there still stands an old inscription over the vestibule which reads, "Thy Kingdom, O Christ, is an everlasting Kingdom, and Thy dominion endureth throughout all generations."

We thrilled at sight of that inscription. For centuries it had been covered with plaster, now broken away. There was our Easter message—symbolic of the insistent, emergent, and eternal Christ.

The associations all about us seemed to syn-

chronize with our mood of jubilation as we read and re-read those words. The street called Straight, the pristine Abana and Pharpar rivers, the cedars of Lebanon, the gardens—all seemed part of the *Te Deum* of our hearts that day.

We pondered how the accretions of time had daubed the message of Jesus. Tradition, superstition, superficiality, truculence, perversion, indifference, unbelief, selfishness,—oh, so many, many coats of plaster have obscured His vibrant message of life. But it will break through. The plaster is breaking. The message is emerging because it pulsates with the life of Him who liveth and reigneth forever. Of Him faithful hearts testify to a vital power in personal experience.



THE LAST SUPPER

Reproduced from the painting by Louis Jambor



Her Chinese name is Chuey Peng.  
Translated it means Lucky Piece

## Pocatello's Only Chinese Woman

*An unusual story, full of human interest, of a Chinese youth in America who returned to China and brought back as a bride a girl whom he had never seen. They lived happily in Idaho and she became the mother of eight brilliant children*

By MRS. B. G. TANDY

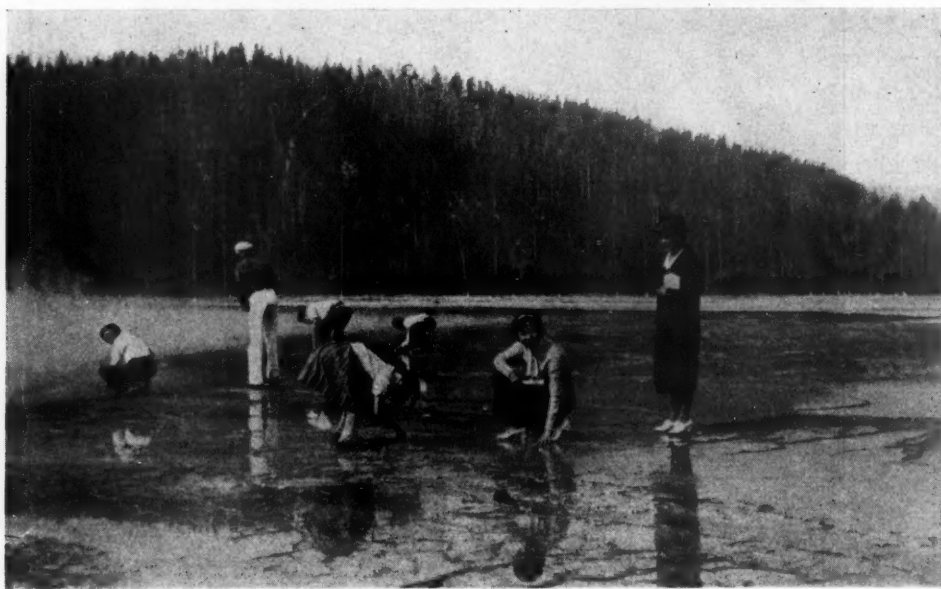
**P**OCATELLO, Idaho, has among its residents only one Chinese woman. Her husband died 12 years ago. Since then single-handed she has reared her family of eight children. When we look at these handsome, brilliant young people, we say of their mother, "Her parents named her well, for her Chinese name means Lucky Piece."

We must go back 30 years and more to understand Chuey Peng, for that is her name, and her good luck.

In the wild, early days of the West a very promising Chinese boy of 16, named Hong Kee, came from Canton, China, to Pocatello, Idaho, to work in a restaurant. A few old-fashioned stores were interspersed with saloons along the high board sidewalks.

After working and saving money for several years, Hong Kee went back to Canton for his betrothed, Chuey Peng, whom he had never seen. The 18-year-old bride wept fearfully as they left China to found a new home in America. Unlike so many Chinese business men in America, he decided on this difficult and expensive plan because it would permit him to be with his family. Chuey Peng said, "Ho hang lo!" to all her friends and loved ones and started out on the new adventure with this great six-foot Hong Kee, whose contagious laugh made everyone want to join him.

Their first year was spent in Canada, where Jennie was born. Hong Kee wanted his wife to wear American clothes. He had many amusing experiences when he tried to shop for feminine apparel. After a year or two spent in Seattle



*The Tandy and the Hong families on a Christian Americanization picnic at the Prismatic Pool in Yellowstone Park*



*Chuey Peng and six of her eight children*

and the addition of Frank, a fine strong son, to the household, Hong Kee came back to Pocatello to go into restaurant business for himself. In those early days there were a few other Chinese families in town, but it was difficult to go about, so Chuey Peng stayed at home for the most part. As the town grew, sometimes there was a parade or a big celebration, then Hong Kee took his wife to town to view the sights. Two more children arrived, Mary and little Kee, whose name they changed to the more American Kaye.

Chuey Peng was a happy mother, making neat little clothes for her children, washing, ironing, cooking and keeping spic and span the little house by the little Port Neuf River. In this location, four blocks from the main streets of town, Mrs. Hong viewed with amazement many American habits and customs, among them the patchwork quilts. As these articles hung on neighbors' clothes lines, Chuey Peng wondered why "rich Americans" had to piece tiny little scraps together to cover their families from the cold!

There was one trip to Salt Lake City to visit Chinese friends, but life in Pocatello was rather a stay-at-home business. Chuey Peng was a sociable person and longed for friends. Often she thought of what her life would have been in China with servants to do the work and Chinese friends to talk and laugh with her. Ah, lucky in her husband and family, but lonely for friends! The few Chinese women of the colony one by

one went back to China to live and only Chuey Peng was left. Helen, Tom and James came, through these passing years. Chinese only was spoken in the home and Hong Kee, the beloved head of the family and leader of the Chinese colony, taught his children Cantonese in a little school of his own.

On Sundays the family attended the Presbyterian Sunday school. The father was a charter member of this church and all the business men of Pocatello respected him. One day he came home from business with a very severe cold. Chuey Peng gave him many Chinese remedies which had availed in the past, but this time nothing helped. Finally an American doctor was called, but it was too late. Pneumonia claimed its victim.

A few months after the father's death, Billie, the 8th baby, was born. When he was 16 months old Chuey Peng arranged her affairs, put a lawyer in charge of her various pieces of property, and took Hong Kee's body and her family back to China, intending never to return. She built a beautiful home in Canton and tried to arrange for the education of the older children. Finding that the schooling she wanted for them would cost so much more in China than in America, she decided after three years to come back to the little house by the Port Neuf.

Chuey Peng was very lonely in Pocatello now, but feeling that she was carrying out Mr. Hong's plans for the family, she kept on courageously. On Sunday afternoons a Chinese cousin, who was cook in a restaurant, came to drink tea and talk Chinese news. Some neighbors spoke in a very friendly manner, but most of them seemed afraid that they had too few words in common to visit with Mrs. Hong, even if they should call. Since her ultimate aim was for all the family to return to China, Chuey Peng did not attempt to learn English. Her children did most of the errands downtown or by telephone, and acted as interpreters if agents came to the door. Frank and Jennie were honor students in high school and had American friends.

One day some Baptist Christian Americanization workers called on Chuey Peng and began to teach her English. The friendship was even more welcome than the study to a busy mother who sewed not only for her whole family but

also for many outside. On one of the first picnics enjoyed by these American and Oriental friends Chuey Peng exclaimed in Chinese, "We could never go out like this in China. There are too many bandits in the hills! How lovely the colored rocks are and just look at the wood going to waste. In my part of China every chip and bit of bark has been gathered centuries ago!" Many trips followed and many Wednesday afternoons of sewing with tea following the lessons. Chuey Peng is a hospitable hostess and is never lonely now for friends. Two American families and the Hong's have holiday dinners together, go picnicking and make trips through Yellowstone Park. Last spring Chuey Peng started a little "sewing circle" composed of a Catholic friend, three or four Baptists and herself. What does Chuey Peng sew? Pieced quilts! They are lovelier than those of her friends because she thinks only silk deserves so much work. The Chinese woman's originality and skill produce gorgeous bed coverings.

What has become of the children? Jennie graduated at the University of Washington in 1934. Her costume designing carries on her

mother's artistic talent and provided her with a trunkful of attractive clothes before she sailed for Shanghai. As a private secretary, she uses English almost entirely, and is near her fiance. In 1932 Frank received his degree from the Colorado School of Mines, and is now working in a Chinese-owned gold mine in Alaska. He is engaged to a Chinese girl from Portland and when conditions become more settled in China and mining opportunities open up, they hope to make their home there. Mary has had two years at the University of Washington and is now working at Jennie's old job in the ice and coal office in Pocatello. She is saving money for her last two years at the University. Kaye has had one year of university work and has been elected to edit the junior college year book of his school. Helen and Tom are in senior high school and James will enter this fall, while Billie will enter junior high.

These healthy, handsome, intelligent young people would be the pride of any mother's heart. They are such real Americans that we wonder how they are going to transplant themselves to China, as they all intend to do.



★ Read again on page 129 in March the tributes by appreciative subscribers. If you concur in their sentiments, then renew your subscription promptly when it expires. At the same time (or better still, do it now) send along another dollar for a subscription to a friend.

WHAT COULD  
YOU DO WITH

## TWO DOLLARS?

**A** FEW years ago two dollars did not seem like a lot of money. Today, for all of us, the sum means much more than it did. Therefore it should be spent for useful and worth while things. There are two things that you can do with two dollars which meet these three qualifications:

- (1) You can renew your subscription to this magazine when it expires; and
- (2) You can subscribe for a friend and thus give him or her the same enjoyment, expanding outlook on life, and spiritual enrichment that this magazine has brought to you.

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NEW YORK CITY



# FACTS AND FOLKS

*Foreign students* at the University of Minnesota each year are entertained at a Fellowship Supper by the Roger Williams Club of the University Baptist Church, Pastor George Fetter. Students from ten different countries have been present. At the February meeting Mr. Chin Wang, studying in America under the Chinese Boxer Indemnity Fund, told of recent political and social developments in China and of the contribution made to China's educational system and spiritual life by mission schools. At the previous meeting each guest spoke interestingly of educational progress and student customs in his or her native land. "These meetings," writes Mr. Fetter, "serve to bring together students of different races and nationalities under informal conditions that result in wholesome comradeships. They also help create a spirit of world friendship between the youth of Europe, the Orient and the United States."

*Virginia Union University* observed Founders' Day on February 8, in an impressive ceremony in historic Coburn Hall. Members of the 1935 graduating classes and the faculty joined in stately procession from Pickford Hall to Coburn Hall. Dr. M. Joseph Twomey of Philadelphia, guest speaker, was introduced by Dr. William J. Clark, President of the University. Dr. Twomey paid glowing tribute to the work of the present administration and to the pioneers of the institution.

*One of the most significant accomplishments* of the Kingdom of God Movement in Japan, declares Secretary William Axling in *The*

## News brevities reported from all over the world

*National Christian Council Bulletin*, has been the blazing of pioneer paths into large sections of hitherto untouched rural areas. In trying to win the nation's 12,000 rural villages by evangelizing and training potential lay leaders, more than 100 short-term Peasant Gospel Schools have been held in 25 different prefectures. Over 2,100 rural young people enrolled.

### Missionary Oddities

Number 9

#### LONG-DISTANCE TELEPHONE

**D**R. F. L. MEADOWS, in charge of the Hospital Latino-Americano in Puebla, Mexico, now apparently holds the record for the longest long-distance telephone conversation of any Baptist missionary. "A few days ago," he wrote, "a man living in Barcelona, Spain, called me on the telephone to inquire about the condition of his daughter, who was very ill in our Puebla Hospital. This Spanish father at no small expense thus showed a father's concern over the welfare of his child."

The telephone connection had to be made from Barcelona to Madrid, thence to Paris, and across the Atlantic to New York and finally to Mexico City and on to Puebla. Dr. Meadows did not reveal how long a time was required to establish connection.

*Judson College enrolment* in Rangoon, Burma, is now 323, of whom 94 are young women. This is the highest enrolment in its history. The new president is Dr. Gordon S. Jury, who succeeded Dr. Wallace St. John.

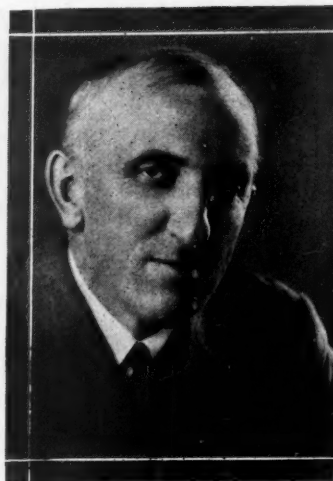
*Superintendent Brayton C. Case* of the Pyinmana Agricultural School in Burma, writes of the appointment of Maung Nge to the staff. He is a graduate of the Agricultural School and is now completing a four-year course in the Burman Theological Seminary. He will supervise the farm demonstrations among Christian farmers along the 100 miles of railroad from Kyauktaga to Pyinmana. His appointment was made possible through a special contribution from the Agricultural Missions Foundation, New York. Diversified farming to replace the single rice crop is being encouraged. The growing of sugar cane for the new refinery at Zayatwaddy is another enterprise.

*Baptists of Puerto Rico* are slow in recommending a pastor for ordination. No church will call a council until it has previously presented the matter to the ordained Baptist ministers for study and recommendation. When the San Lorenzo church called a council in February for the ordination of José F. Quiles, it was after months of careful consideration. General Missionary Riggs writes that the council, on which 23 churches were represented, followed the usual Baptist custom. The examination was thorough and the council was well pleased with the candidate's Christian experience, religious faith and call to the ministry.

# PERSONALITIES

**EUGENE  
CLAYTON  
CARDER**

*The first Baptist  
to be elected as  
President of New  
York's Federation  
of Churches*



**HOMER  
DEWILKINS  
BROOKINS**

*Retiring Editor  
after nearly 50  
years of notable  
service in Bap-  
tist journalism*



## ***A Notable Career in Baptist Journalism***

THE RETIREMENT ON FEBRUARY 1ST OF DR. HOMER DEWILTON BROOKINS from the editorial staff of *The Watchman-Examiner* brings to a close a career that has had no parallel in Baptist journalism. For 47 years he had served that paper and its predecessor, *The Examiner*. The personification of accuracy, writing in a literary style marked by clarity and beautiful diction, blessed with an uncanny memory of denominational events and personalities, he brought *The Watchman-Examiner* into the front rank of religious newspapers. He richly deserved the honorary degree of Doctor of Letters, conferred on him by Bucknell University. The Editor of *MISSIONS* will long remember Dr. Brookins not only from association in New York, but from fellowship at the press tables of a score of Northern Baptist Conventions. He was a master in reporting their sessions. His praise of a speech was generous but never extravagant. His appraisal of a program feature was critical but always constructive. Exciting debates never excited him. He had seen too many before and knew that Baptist calm always followed a denominational storm. Dr. Curtis Lee Laws paid him a beautiful tribute in *The Watchman-Examiner*. That paper will miss him. So will all who know his sterling character and kindly spirit.

## ***Baptist Heads New York Church Federation***

FOR THE FIRST TIME IN ITS HISTORY THE GREATER NEW YORK FEDERATION OF CHURCHES has elected a Baptist as President. The new incumbent is Dr. Eugene C. Carder, Associate Minister of the Riverside Church. He succeeds Dr. Charles Trexler, Lu-

theran, who has headed the Federation for the past three years. Dr. Carder has been in New York since 1919, when he left the First Church of Morristown, N. Y., to become the associate of the late Dr. Cornelius Woelfkin at the Park Avenue Baptist Church. More than any other man, Dr. Carder is responsible for the architectural symbolism of the new Riverside Church to which the Park Avenue congregation removed in 1930.

By coincidence the Brooklyn Federation of Churches also has a Baptist President. He is Dr. George A. Clarke, who will preach the Convention sermon at Colorado Springs next June. (See *MISSIONS*, February, 1935, page 86.)

## ***Baptist Woman Heads International Y.W.C.A.***

MISS RUTH F. WOODSMALL, ONE OF THREE BAPTISTS on the Laymen's Foreign Missions Appraisal Commission three years ago, has been elected General Secretary of the World's Council of the Young Women's Christian Association. She begins her new duties September 1st and will make her headquarters in Geneva, Switzerland, famed center of many international organizations, including the League of Nations. Here she will be in close touch with Y. W. C. A. work in 50 countries. Last year many women's missionary societies used her study book, *Eastern Women Today and Tomorrow*. Miss Woodsmall has had an extraordinarily interesting career, having served for many years with the Y. W. C. A., in France during the war, in a survey of Constantinople during the Allied occupation, eight years in Turkey and Syria, three years in a special survey of Moslem women for the Rockefeller Foundation, and two years with the Laymen's Foreign Missions Inquiry.

# MISSIONS

*An International Baptist Magazine*



Founded in 1803 as *The Massachusetts Baptist Missionary Magazine*

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*Field Correspondents in Four Continents*

Vol. 26

APRIL, 1935

No. 4

## Making Easter Really Meaningful

**W**HAT we believe is of little importance if we make little effort to share it.

This truth applies peculiarly to Easter. How shall we observe Easter and make it meaningful? Shall we merely repeat again that curious annual phenomenon, the Easter overcrowded church, and with fervor sing the Resurrection Alleluia? If that is all, Easter will have little enduring importance.

On the other hand, if we honestly believed what we grandly sing, the urge to share our Easter heritage would be well nigh irresistible. At that first Easter something happened that has impelled each succeeding generation of followers of Christ to proclaim to the ends of the earth that they had found the Lord of Life. No longer does our generation seem to have that faith; no longer do we feel that urge.

Of timely importance, therefore, is the first message of the new Council on World Evangelization, created by the Northern Baptist Convention at Rochester last May. "We are deeply concerned," it says, "over the lack of interest on the part of our people for the souls of

men and women about us." Deploing the impotence of the church in releasing the spiritual forces available through Christ to a sinning, sorrowing humanity, the Council summons Baptists to lay upon their hearts "the urgency of bringing a broken, burdened world into vital relations with Jesus Christ." In later messages the Council plans to stress the full content of the gospel for all of life.

If we were to obey that summons, the abiding reality of Christ would need no Easter crowds or fervid alleluias. His radiant presence in our lives, our reflection of His infinite love, our concern, however feebly we might express it so long as it was genuine, that all men shall know and live His abundant life and feel the touch of His redeeming spirit, would make Easter really meaningful.

## World Christianity Through Chinese Eyes

**A** DISTINGUISHED Chinese layman, President Francis Cho-Min Wei of Hua Chung College in Wuchang, is visiting the United States and lecturing at various colleges. Brilliant scholar, profound philosopher, devoted Christian, he is making a strong impression wherever he speaks. Speaking as a lay preacher in fashionable Grace Episcopal Church (opposite Wanamaker's) in New York, he said:

Will China become armed and organized, or will China come to cooperate in the Christian spirit with the rest of the world? Has Christianity the power to conquer China? We must remember that *Christianity is a universal religion and cannot be kept to one section of the human race*. China is just as much in need of it as the West. Christianity cannot have full expression unless all nations are in its fold.

During a visit to Yale University he spoke to the students and summarized the present situation in China as follows:

The three ancient religions, Taoism, Buddhism, Confucianism, are losing ground in China. One-quarter of the human race is at the crossroads wrestling with its own destiny. China's most difficult problem is not political or economic. The problem of gravest concern is whether the spiritual forces in the country are sufficiently strong to direct and mould her political and economic development during the next 30 years. When Jesus is known to the Chinese in



His own light, He will surely be hailed by them as their Messiah.

Many American Christians have lost enthusiasm for making Christ known to the ends of the earth. It should be humbling to them and yet heartening to hear from an Oriental such ringing testimony that Christ belongs to all men, and that Christianity can reach its fulness only when both the East and the West acknowledge His Lordship and live His way of life.

### Little in Itself, but Mighty in Totality

**H**OW strikingly the familiar saying, "In union there is strength," applies to the ONE MORE DOLLAR plan projected for the last Sunday in this month. For the vast majority of our constituency it is a little amount; yet if all took the plan seriously and participated, a mighty achievement would be recorded. The price of two movie tickets, an extra necktie, a dozen cigars, five gallons of gas—what a variety of inconsequential things a dollar will buy. What a host of really vital things one more dollar from everybody would accomplish in our missionary enterprises. According to treasury department figures for January 31st, if the churches maintain the present rate of giving, *less than \$160,000 extra dollars* would equal the receipts of last year. Surely this is the year when Baptist missionary recovery can actually get under way. One more dollar from every Baptist would do that. It would mark the outstanding victory year in a decade. It would be the year in which courage, faith, Christian devotion finally had prevailed over the forces of depression. The moral influence of this would be beyond appraisal. Its inspiring effect on morale at home and abroad would be incalculable. All for just ONE MORE DOLLAR—so little in itself, yet so mighty in its totality.

### Could Your Church Meet this Standard?

**A**T the regular meeting held in January, the Home Mission Board adopted a new "standard for financially aided churches," whereby the objectives and progress of such churches might be more adequately measured.

We make no comment on the action of the Board in setting up this standard except to say that there is no valid reason why it should be limited to churches receiving appropriations from denominational funds. It is a good standard for any Baptist church regardless of its financial strength or denominational prestige.

The recommendations include the following:

- Careful arrangements for the service of worship
- Systematic pastoral visitation
- All-year-round program of evangelism
- A preparatory class for those desiring baptism
- Loyal cooperation with state or city and national organizations
- Weekly prayer meeting
- Church school every Sunday graded with reference to material and methods
- Vacation Bible school
- Teacher training and week-day religious classes
- Missionary education
- Some form of adult education
- Organized groups for children and young people
- Promotion of family worship
- Use of Publication Society's standards and materials
- Adoption of annual church budget
- Annual every member canvass
- Adequate salary for pastor with a fair proportion assumed by the local church and paid regularly
- Regard for property obligations, interest, principal, insurance, repairs
- Acceptance of missionary quotas
- Definite progress each year toward self-support
- Mission Sunday schools and preaching stations
- Cooperation with public schools in week-day religious instruction
- Neighborhood survey to ascertain population, housing and economic conditions, educational, recreational and religious facilities

It is not the purpose of the Board to require that all aided churches, irrespective of local conditions, shall conform in all particulars to identical standards. Nevertheless, it is hoped that, through their adoption, the general level of the evangelizing and missionary activities of these churches will be raised.

## Editorial ♦ Comment

♦ The 12th quadrennial convention of the Student Volunteer Movement will be held in Cleveland, Ohio, beginning on December 28, 1935, and continuing through January 1, 1936. In marked contrast to

that of previous conventions will be the limited enrolment. In other years student attendance exceeded 5,000. This year it is planned to keep the enrolment down to 2,000. This will facilitate group meetings and seminars for intimate interchange of thought and conviction on present world conditions and their bearing on Christianity's world mission. The Cleveland Convention will mark the 50th anniversary of a movement which from its inception half a century ago, "has had for its one supreme aim the fulfilment of the world-wide mission of Jesus Christ."

◆ Last month a Negro woman, Mrs. Gertrude E. Ayer, was appointed Assistant Principal in charge of one of New York's public schools. She is the first Negro woman in the history of New York's school system to hold that rank. It involves all the functions and responsibilities of principal in schools too small to have a regular principal. Only one Negro has attained full principalship. He served from 1901 until his retirement in 1923. Mrs. Ayer will preside over a school enrolling 825 pupils of whom 95% are Negro. The faculty, however, consists of 22 white women and three Negro women. This appointment reveals again the too seldom recognized capacity of the Negro race. It shows also that race discrimination and prejudice can be overcome.

◆ Although the year 1932 is regarded as marking the bottom of the depression, the people of the United States were actually poorer in 1933 than in 1932. As reported by the U. S. Department of Commerce, national income totalled \$46,800,000,000 in 1933 as compared with \$49,700,000,000 in 1932, a decrease of 6%. Compared with the peak year of prosperity (1929) the drop in income was 43%, whereas the cost of living had declined only 25%. The only people better off in 1933 than in 1932 were the farmers whose income increased. Judging by the recent rise in agricultural and meat prices, it may be that the farmers are better off this year than other folks. Perhaps this explains why Baptist missionary receipts have been showing a modest upward trend in so-called agricultural areas and a stationary or continued downward trend in industrial sections.

◆ For many years it has been said that the Bible was the best seller among books. The United States Department of Commerce now intimates otherwise. Its recently issued tabulation of book production in 1933 reveals that 120,789,903 books were printed, a drop of 21% from the previous year. Only 666,000 Bibles were printed as compared with 4,676,000, a tremendous decrease. On the other hand, books

on sociology and economic subjects increased from 620,000 to 1,113,000. Do these figures indicate that the American people tried to overcome their depression worries by buying and reading books on social conditions and ignoring the greatest Book of all?

◆ The remarkable achievement of the Episcopal Church in balancing its budget of \$2,313,115 for home and foreign missions in 1935 should bring encouragement to all other Protestant denominations. This makes unnecessary the recall of scores of Episcopal missionaries and the abandonment of mission stations maintained for more than a century. When the announcement was made on February 14, the National Council instructed Presiding Bishop James DeWolf Perry to "broadcast to the whole church a message of thanksgiving and rejoicing." Only two months ago the Episcopal Convention in Atlantic City faced the most serious financial crisis in its missionary history. In response to the stirring appeal made there by Bishop Perry, thousands of contributors came to the rescue with large and small gifts. Surely what the Episcopalians have done for their missionary enterprises, Northern Baptists can do for their own as well.

## THE GREAT DELUSION

Number 20

### THE RETURN OF HAPPY DAYS?

THERE is hope in every heart, for the return of beer will bring employment to thousands of people. It will bring pay envelopes and sunshine and cheer again into many barren homes. Happy days are here again!—*From a newspaper advertisement by a New York Brewery.*

IT'S the same old story of the days of the old saloon. The men are cashing their pay checks in the saloon and thereby feel obligated to spend some of their pay there. This, of course, means less money to take home. We have had instances of men who worked under the CWA. On receiving their first pay checks for several months, they spent the greater part of their pay for drink. This made it much harder for their families than when the families were receiving relief allotments of groceries.—*From a report by Rhode Kundsten, Brooks House, Hammond, Ind.*

Who is right, the brewery advertising man or the missionary at Brooks House?

# CURRENT MISSIONARY OPINION

*Compiled from the press of the world*

THE sorest spot in the world today is the lack of unity among nations torn asunder by heightened nationalisms which seem to have permeated everywhere. This is the greatest deterrent and threat to world peace. So long as love of country is stressed to the point of inculcating hatred toward others, there can be no hope of peace in this world. No efforts at disarmament can succeed in the present poisoned atmosphere of suspicion and mutual distrust. Disarmament must be mental and not merely on paper, and the narrow conceptions of nationalism and patriotism must give way to broader conceptions of right relations between peoples.—*The Trans-Pacific*.



WE HAVE come to the realization that in this blessed land dedicated to the ideals of democracy and justice for all regardless of race or creed, all enmities and prejudices between races and peoples of various origins who reside in these United States and all of whom are presumed to be equally under the protection of the laws and institutions of this country, are altogether unworthy and out of place. We disclaim and disavow any incitement to racial or religious animosities. We will permit nothing to appear in this paper which can in the slightest degree either by direct expression or by indirect, by inference or by innuendo, be construed as an attack upon the character of any race or people.—*Die Deutsche Zeitung* of New York.



AT BERLIN the Baptists proclaimed vigorously their great universal doctrines of religious liberty and separation of church and state. Both setting and occasion called for such a deliverance. We rejoice in the chaste, firm language of the resolutions adopted. Such a Congress cannot but strengthen all participants, encourage all who hear of its proceedings, and set forth to the whole world the great principles for which Baptists stand. Such reflection reminds us of the failure of Baptists to give to the world their distinctive doctrines. Aside from "Close Communion" and "Immersion" (in no sense peculiar to Baptists), the world, including most Baptists, knows practically nothing about what Baptists believe.—*Home and Foreign Fields* (Southern Baptist).

THE supreme issue of Mexico should be of interest to all Americans irrespective of their religious affiliations. It is the boldly avowed intention of the government, now written into the Mexican Constitution, to make atheistic education universal and compulsory, and to subject all forms of religious education and religious practice to the absolute authority of the State. The dogma of the totalitarian state is being enforced in the fullest possible measure in Russia. It is struggling for supreme dominion in Germany. It now makes its appearance in Mexico.—*The Commonwealth* (Roman Catholic).



THERE is nothing either new or startling in the sermon delivered by Bishop William T. Manning of New York at the recent Protestant Episcopal Convention in Atlantic City. Its irreducible essence is that no person, even if a minister of another communion, can be recognized as an Episcopal minister unless "ordained to the priesthood through the laying on of hands by a bishop." This rules out all Presbyterian, Baptist, Congregational, Disciple and Lutheran ministers at one stroke. Even the Methodists do not escape, for though a "bishop" ordains them, he is rated as no bishop in the Anglican esteem, since he cannot prove, as they claim for their own, "historic episcopacy," an unbroken succession from the apostles themselves by touch of hand on head through 20 centuries. In a world in which Christianity has more vital problems than it can conveniently handle, it is a pity that a churchman in high place should consider it his duty on a conspicuous occasion to emphasize a point which cannot be of the slightest comfort to a bewildered and suffering humanity.—*The Christian Advocate* (Methodist).



THE religious situation in Mexico presents another opportunity where Christian forces, Catholic and Protestant, can well unite, following the admirable precedent set by them in the Legion of Decency. Is it not time for Catholics and Protestants to cooperate in making plain to the Mexican people that Americans actually do care about religious liberty, and have no love for the intolerance of an anti-God secularism? This is a question of Anti-Christ putting a stamp of atheism on every growing Mexican child.—*The Living Church* (Episcopal).



# NEWS FROM THE WORLD OF MISSIONS

*A monthly digest from letters and reports of field correspondents*



*Picturesque scene on West Lake, Hangchow, East China. The annual mission conference held a picnic on its shore during full moon*

## When the Moon Was Full

*East China missionaries meet in annual conference on Hangchow's historic West Lake during full moon*

*Reported by A. I. NASMITH*

FOR its 39th annual conference the East China Baptist Mission reverted to its earlier custom and met when the full moon was at its best. For those who most enjoy fellowship in a setting of natural beauty, the highest point was reached one evening when, after our Conference picnic on an island, our seven boats, all abreast, were slowly paddled back across the moonlit waters of historic West Lake. Hymns and popular songs naturally expressed the peace and joy of the occasion.

The main addresses concerning Education, Medical Missions, and the Church in China were given by Dr. E. B. Cressy, Dr. Josephine Lawney, and Rev. A. F. Ufford. They made constant reference to all Christian work in China, as they indicated their own relations to the workers in other denomina-

tions. Our Conference has no narrow view limited to its own work, but sees its task as part of the wider range of Christian life and work in China. From his recent visits to South and West China, Dr. J. W. Decker was able to present a graphic picture of the problems and victories of these sister missions.

Dr. Frank Price of Nanking Seminary, whom many of us have seen grow up from boyhood (his parents are still serving in Nanking) gave a clear insight into the needs of the rural fields. Our own missionary, Dr. J. B. Slocum, of the University of Nanking, an expert in bee culture, was introduced to the Conference for the first time, as he was not able to be present last year.

For the last time Mrs. F. J. White conducted the Children's

Hour. For years it has been one of the main features. She introduced our children and supplemented the remarks of fond parents with recent news of the large group now studying in America or already engaged in the stern work of the world. Stephen Goddard and Mildred Proctor were present, the only children of our own number engaged in work in our own institutions in China.

Against their protests the fellowship meeting became a general testimony to the affection and esteem felt for Dr. and Mrs. F. J. White and Dr. and Mrs. J. W. Decker. The former are soon to retire from active service. The latter are called home because of Dr. Decker's appointment as Foreign Secretary.

What formerly was a regular part of the program is now an unusual feature, the welcome to a new missionary. Miss Mildred Proctor, whom we heartily welcomed, had come at her own travel expense to help in the Women's Industrial Work in Shaoshing, during the furlough of Miss Helen

Clark. Since then, however, a new nurse, Miss Mildred Bowers, arrived. After language study she will be stationed in Shaoshing.

For Mildred Proctor it was a time of grateful pride and yet of sadness to have her first glimpse of Proctor Hall, in Hangchow, the Chinese Convention headquarters built in memory of her father. His death had occurred in 1927 while she was in distant America.

The final devotional service culminated in a communion service, led by Dr. F. J. White. It was an impressive close and helped us face together our common tasks.

#### **An Ugly Corner Becomes a Place of Beauty**

As a result of Chapel Car ministry by Rev. A. C. Blinzinger in Powell, Wyoming, a new church has been built on what was formerly an ugly corner and an eyesore to the community. It is now a place of beauty. For 14 years the church worshipped in a dark basement, hesitant about undertaking a building project during the depression.

The great Shoshone dam, however, brought new life and energy to Powell. People are coming from all sections of the country. The great dam when filled will have enough water for three seasons, regardless of future droughts.

In reporting the building of the church, Mr. Blinzinger wrote that the poorest of the church members willingly made great sacrifices. With few exceptions every member did his part. The men hauled the sand for the mortar and the plaster and hauled the bricks from the brick yard.

The building was scheduled for completion early in March and was to be opened with a three weeks' union revival campaign for all the churches in the community. Formal dedication will take place in June.

#### **The Home Mission Board Blocks a Saloon**

The Home Mission Society, co-operating with the Pueblo Baptist City Union, recently acquired a brick building adjacent to the Pueblo Christian Center and a double lot for playground purposes. This property acquisition was made to prevent harmful occupancy by such interests as a tavern and people unsympathetic with the work of the Christian Center.

The closing of the large steel Y. M. C. A. Institution has placed an unlimited opportunity and an unavoidable responsibility on the Center. Therefore, a program of enlargement is under way.

Rev. and Mrs. H. R. Roberts, formerly of Kansas City, are now on the field. Mr. Roberts has charge of the boys' work, men's work, the cosmopolitan Sunday school and kindred community projects. Already five boys' clubs and one men's club are well organized, enthusiastically interested and growing. At a recent Community Night 163 of these people crowded the hall. A new cosmopolitan Sunday school has begun; the young people's work has been enlarged; scores of people hungry for a religious ministry have been visited and are responding to this privilege. Miss Louise Carter and

Miss Geraldine Yotty, as missionaries from the Woman's Home Mission Society, continue their program. A Mexican pastor and his wife minister to the Mexican Church and the Mexican people of this area.

The Center has thus grown into a large institution reaching in a vital and spiritual way many people in this large cosmopolitan and industrial center.—*Rev. Alvin J. Lee, Pueblo, Col.*

#### **Tuna Fish Is Canned on Terminal Island**

An outstanding service in foreign missions in America may be found on Terminal Island in Los Angeles Harbor. In addition to the shipping wharves on the west side where the large ocean liners dock, there is on the east side towards the ocean a small harbor full of deep sea fishing boats manned by Japanese. Here are also found the large tuna fish canneries. Hundreds of Japanese fishermen live in the immediate neighborhood. They are practically without religious training except such as might be provided by a Buddhist temple. Some years ago the Los Angeles Baptist City Mission Society started work in a modest way. The results were quite rapid. The City Mission Society erected a



*The new Baptist church in Powell, Wyoming*

frame structure for meetings which served the needs for several years. The Sunday school grew to a membership of 400 and is said to be the largest of its kind in the United States.

Realizing the cramped quarters in which the work was being done, the City Mission Society began a building project on the opposite side of the broad avenue in the center of which the fishermen dry their nets. The Japanese themselves raised \$1,000 towards the project. The Harbor Department graciously permitted the use of the land. A fine structure in the popular Spanish style was erected at a cost of \$15,000. Its commodious rooms are arranged around a beautiful patio.

Last November the building was dedicated. Rev. K. Yamamoto is pastor. The Women's Home Mission Society provides a fine worker in the person of Miss Virginia Swanson. She was educated in Minneapolis and had special experience among Japanese in Sacramento before coming to Terminal Island. She is aided by a number of faithful volunteer workers.

The work is spectacular, yet it is also abiding and is helping to produce a fine class of Japanese American Christians. On the date of dedication, the chapel was filled to suffocation. More than 150 Japanese children marched in single file through the building and impressed upon all the great possibilities of the work.

Among the speakers were several Japanese young people educated in our schools and American citizens.

They made a deep impression. One of the deacons of the church has a class of 200 Japanese to whom he is teaching English and the essentials of Christianity, not only by his teaching but by his life.—*Parker C. Palmer*, Los Angeles, Cal.

### A Notable Anniversary in Czechoslovakia

Baptists in Czechoslovakia on March 25 celebrated the 50th anniversary of the first Baptist church. It was founded in Hledsebe, near Prague, the capital city. In a little private home eight Baptists under the leadership of the Czechoslovak Baptist pioneer, Henry Novotny, met on the night of March 25, 1885, and organized the church. Henry Novotny became its pastor. Eight other character members could not be present.



*Rev. and Mrs. Henry Novotny,  
Baptist pioneers in Czechoslovakia  
50 years ago*

Only one of the original 16, a woman now 85 years of age, survives. Much opposition and active persecution hampered the growth of the Baptist community in the early years and again during the world war. Today religious liberty is guaranteed in the constitution of Czechoslovakia. The first church of 50 years ago has grown into 26 churches with 2,905 members. One of the flourishing institutions is the Theological Seminary under the presidency of Dr. H. Prochazka in Prague. The Peabody-Montgomery Children's Home stands near the site in Hledsebe where the church was founded.

### Three Generations Married in One Day

Special request had come for us to go to the mountains. After driving about 35 miles we parked

our car and started out on foot across the hills. A two-hour hike brought us to our destination, one of our churches among the non-Christian mountain folk.

It had rained most of the day and the road was muddy and wet. A good wash-up and a change of clothes made everyone feel refreshed. Soon the people began to crowd in to bid us all welcome.

Next morning the day dawned bright and glorious, a fitting day indeed for the weddings which had brought us here. All of these people had been married according to their primitive tribal customs. Now they are taking out homesteads. In order to make their wives and children legal heirs, they must be married again in accordance with legal requirements. After the Sunday morning church service all who wished to be re-married were asked to come forward. It was interesting to watch them, the headman of the village and his wife and eight other couples. Some of them were the children of couples to be married. In fact, three generations were represented in these marriage ceremonies.

So I married them. It was the first Christian and civil marriage service to be performed in that section of the hill country of Capiz.—*S. S. Feldmann*, Capiz, Philippine Islands.

### Thirty Major Operations in Seven Days

I went down to Banza Manteke recently to help in performing surgical operations. We did 30 major operations in seven days. Among these were several cases of elephantiasis, gun-shot of the stomach, a victim who had been in the mouth of a crocodile, several pelvic cases, an abscess of the left lobe of the liver, several hernias, a Madura foot and enough other interesting work to keep us busy day after day with no time for



lunch until three or four o'clock. This was a special collection of patients who had been waiting for me to come down. We filled up the new hospital wards with surgical patients, the first surgery in the new quarters. By coincidence, I happened to begin the major surgery at Banza Manteke just 20

years ago. Now comes the surgical work in the new hospital under modern conditions—some change. We lost only one case, the gunshot of the stomach. He died 24 hours later, probably because of some sudden hemorrhage.—*Judson C. King, M.D., Sona Bata, Belgian Congo.*

## The Forgotten Man in the Negro Ministry

By GEORGE R. HOVEY

**I**N THESE recent years we have heard much about the so-called "forgotten man." There is a "forgotten man," or at least almost forgotten by Northern Baptists, in the Negro ministry. In former years Northern Baptists had contributed more than \$100,000 for Negro education and aided 13 schools. Now the amount available is about half that sum, another evidence of declining missionary support by the churches.

Moreover, in training for the ministry the Negro Baptist pastor is even more neglected by the denomination. Less than five per cent of Negro pastors have had adequate preparation for their

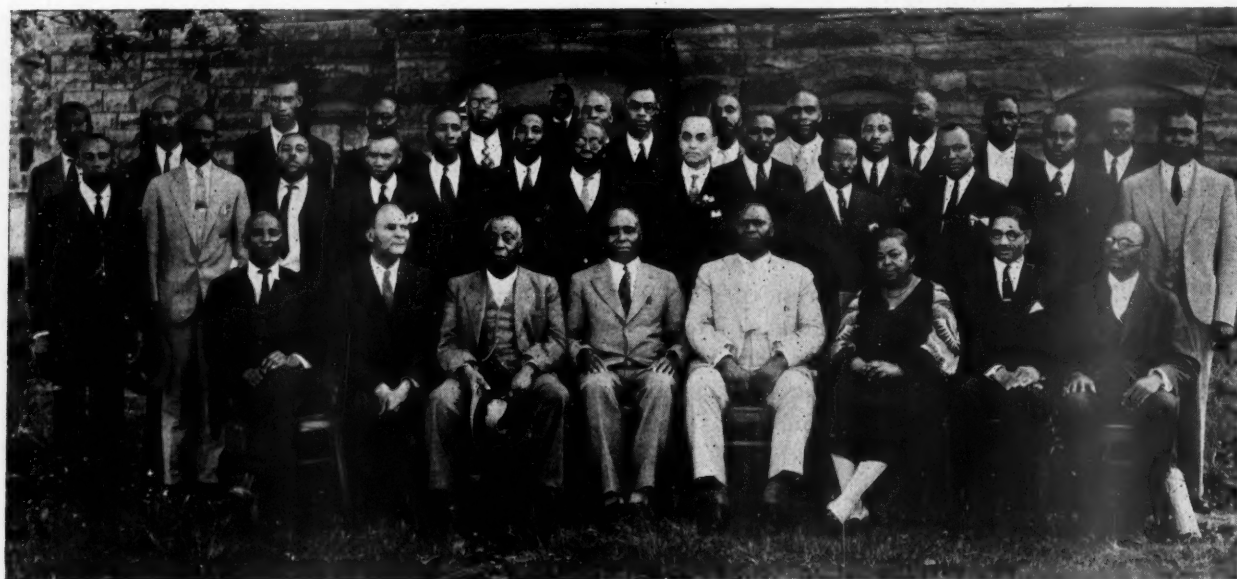
work. Nearly one-half of them have no training whatever for the ministry. Most of the remainder have had only a little Bible and other fragmentary training which they got along with their general education in a mission school. About two-thirds have had only a poor eighth grade education.

To meet this need and to supplement what is being done by the theological departments in our Negro colleges, the National Ministers' Institute conducts annually 12 institutes for Negro pastors. Last year the enrolment was 851 in the institutes, and 984 in the 65 clubs which continue the work through the year. This service was started four years ago. Last year the first graduates of the four-year

course with its 16 text-books received their certificates. At the eight institutes which they had attended these first graduating exercises were full of enthusiasm. Faithfully and satisfactorily, 158 ministers had done the work. There is unquestionably an awakening of interest in education among Negro ministers. Although they are so eager for further preparation, yet thousands of them must be kept in ignorance by the lack of about ten dollars a year each for this better training.

Appeals for similar institutes are coming from several new states. Only the lack of money prevents the Institute from reaching several times as many ministers as it now reaches. The American Baptist Home Mission Society sponsors this work in connection with its Negro schools.

NOTE: During the last five years the Home Mission Society appropriated to the Negro schools \$50,000 for general repairs and \$57,500 for the Morehouse Endowment. In addition the Society inaugurated campaigns, solicited funds, and has been generally instrumental in raising \$274,000 additional for these schools.—ED.



*One of the twelve Negro Pastors' Conferences conducted annually in the South by the National Ministers' Institute*

## ANNOUNCING

# A NEW PRIZE CONTEST

Would you like to win a cash prize of \$10, or \$5 or \$2.50, or an important new book, or a year's subscription to MISSIONS?

MISSIONS announces a new prize contest, open to all paid subscribers now on the subscription list or who become subscribers between now and July 31st. All you have to do is to write a short essay on any or all of the following three topics:

1. Why I read MISSIONS
2. What I like in MISSIONS
3. What I would like in MISSIONS

**Here are the prizes:** For the best essays on each of the three topics, a first prize of \$10, a second prize of \$5, a third prize of \$2.50, a fourth and fifth prize of an important new book, a sixth, seventh, eighth, ninth, and tenth prize of a year's subscription to MISSIONS.

### READ CAREFULLY THE FOLLOWING CONDITIONS

1. The contest begins April 1st and closes May 31st for all essays on the first topic, closes June 30th for all essays on the 2nd topic, and closes July 31st for all essays on the 3rd topic.
2. All persons entering the contest must be PAID SUBSCRIBERS. No person now receiving a complimentary subscription as a prize in the Question Box Contest, or the Picture Identification Contest, or through any other arrangement will be eligible.
3. Persons now receiving complimentary subscriptions may enter the contest by remitting \$1 for a year's subscription.
4. All new subscribers whose names are entered in the subscription records during the period of the contest will be eligible. Former subscribers who failed to renew will become eligible upon receipt of renewal subscription.
5. All essays must be limited to 300 words. No contribution exceeding 300 words, regardless of its excellence, will be considered.
6. Prize winners will be announced in the September issue for the first topic, in subsequent issues for the other topics.
7. Judges will be Dr. William A. Hill, Coe Hayne, H. R. Bowler, D. M. Albaugh, Mrs. Orrin R. Judd and Mrs. Leslie E. Swain. Their decisions will be final.
8. All essays should be addressed to MISSIONS' PRIZE CONTEST, 152 Madison Avenue, New York City.

In making the awards, constructive suggestions, well-stated reasons, etc., will count as much as high literary quality. Even if you do not regard yourself an able writer, that should not deter you from entering this contest. You may win one of the thirty prizes.

*This contest does more than offer prizes. It will be of real benefit to the magazine. Even if you do not win a prize, your suggestions or comments may prove of value in raising the standard of MISSIONS still higher in the coming years.*

# WHAT IS THE SOLUTION?

*What the Foreign Boards said to the General Council of the Northern Baptist Convention*

SUMMARIZED BY P. H. J. LERRIGO

NOTE.—*This is the Foreign Mission situation which the new General Council considered in a three-hour executive session at its Chicago meeting in December. (See MISSIONS, February, 1935, pages 96-97.—Ed.)*

## THE WORLD STORM

**WE** ARE in the midst of a world turmoil which involves our own land with problems affecting every continent.

These problems include the questions of social reorganization, acute situations in the economic, commercial and industrial spheres, an intense race consciousness which cuts lines of cleavage among peoples, a nationalism which breeds pride, arrogance and dissension, secularism which sweeps Christian and non-Christian lands alike, atheistic communism which bids high for world leadership.

Only one voice is capable of calming the world storm. Even in the midst of the turmoil Jesus is uppermost in the thinking of world peoples. Listen to the voice of an Indian Christian leader:

The Cross is the pivot on which all social reforms move. The changes that have brought India to the eve of a great national awakening could not have been inspired by any other than the Saviour.

## YOUNG PEOPLE SEEK SERVICE IN THIS TUMULT

Coincident with the present situation a phenomenon of extraordinary importance is that able young men and women are offering themselves in considerable numbers for foreign service. Many of these young people have been preparing themselves for the task through a period of years long antedating the present depression. Among them are quite a number of the sons and daughters of our own missionaries. A careful check of the candidate lists shows that for 25 outstanding needs on the foreign fields there are 25 able and well-qualified candidates available, while the number of those who are definitely looking forward to foreign service is counted in the hundreds.

## COOPERATION IN A SUCCESSFUL ENTERPRISE

For this critical hour God made preparation by thrusting the evangelical churches into the world field more than 100 years ago.

We are confronted by the embarrassment of success. On our own fields 350,000 have been baptized in the last 25 years, an average of 14,000 per year. Churches have increased from 1,384 to 3,184 and members from 150,000 to 350,000.

Races have been lifted out of social and spiritual degradation—the Sgaw Karens, the Garos and the Ao Nagas. Other races have been started on the road to redemption—the Kachins, Chins, Sema Nagas, Kukis, Anals, Santals. Castes are being elevated—the Malas and Madigas of South India. More recently, the Sudras (farmer caste) began to move toward Christ. In addition to the rise of the submerged castes of India, mass movements have developed in other parts of the world—Congo, and on the border of China and Burma.

Great numbers of outstanding Christian leaders have emerged. The names of some will be familiar: Chiba, Saito, Watanabe, Liu, Bau, Chen, Ling, Alora, Cachopero, Alcantara, San Ba, Sir San C. Po, Hia Bu, Ah Pon, Ramanjulu, Velugu, Timoteo. Among women leaders are Miss Yamada, Miss Obara, Mrs. Chen, Alice Chen, Margaret Li, Edna Mao, Pearl Chiang, Laura Le, Dr. Daw Saw Sa, Alice Veeraswamy. These and many others are products of 50 colleges, universities, theological seminaries and Bible training schools, 177 high schools and vocational schools, and 4,000 primary schools.

## IMPORTANT READJUSTMENTS

New situations demand the development of new methods. Improved transportation conditions make it possible to consolidate two or more stations. Here and there the work approaches maturity. Leaders on every field assume fuller responsibilities. Sections of fields have been turned over to native support and leadership. School faculties are being nationalized. Missionaries are relinquishing responsibilities and burdens to their national colleagues. Churches and institutions are growing up.

But as the work has grown, the need has grown more apparent, and missionaries and native staff alike stagger before the possibilities thrust upon them by the overwhelming nature of the success already achieved and the new opportunities constantly pressing upon them.



The movements already created are beyond the infant power of the growing churches abroad to sustain. National leadership is not yet adequate to the task. Mass movements still need shepherding. Leadership institutions still ask for Christian personalities from abroad. The relatively inexperienced churches urge us still to give them for a time the inspiration, fellowship and council of their elder brothers from across the sea both for the sake of the more adequate development of church life and also because of the great contribution they can make through their personal impact on individual lives.

#### THE EFFECT OF REDUCED RESOURCES

Coincident with these increasing demands, calling for fuller staff and greater resources, has come a great decrease in income the effects of which are registered in keen distress on every field.

Total foreign mission receipts in regular donations have dropped in ten years from \$1,571,872.55 to \$707,782.83, a decrease of 55%.

Among many unfortunate results perhaps the most serious is in staff reductions. The number of units (man and wife or single person) in the service of the General Board decreased from 304 in 1923-24 to 231 in 1934-35, a diminution of 73 units or 24%. The number of Woman's Board missionaries decreased from 234 in 1923-24 to 181 in 1934-35, a diminution of 53 or 23%. The combined decline is 126 or 23%. The decrease in individual missionaries is 191. Moreover, a further diminution of 35 is now anticipated.

#### FOUR GREAT CENTENARIES

This situation outlined confronts Baptists just as they approach the centenary of the opening of missions in China, Assam, Bengal, and South India. One hundred years ago, although the denomination was weak in numbers and financial strength (membership of Baptist churches, both North and South, numbered only 385,259 in 1833, about one-quarter of the present membership of Northern Baptist churches alone), there was a great spirit of determination to

undertake the task of world evangelization in a worthy way.

In 1834 the Foreign Board was definitely praying for the opening of China. This was the year Rev. and Mrs. William Dean were sent to Bangkok, Siam, to begin work among the Chinese. In 1836 Rev. and Mrs. Lewis J. Shuck actually entered China and began work at Macao. It was in 1836 also that the Free Baptists began work in Bengal-Orissa at Cuttack, while Rev. and Mrs. Samuel S. Day and Rev. Elisha L. Abbott commenced work among the Telugus of South India and Mr. O. T. Cutter and Rev. Nathan Brown ended their perilous journey to Calcutta and began the long journey up the Brahmaputra River to their destination at Sadiya, where the work was started in Assam.

A century of marvellous achievement followed the opening of these four great missions in 1836. In beginning another century of service in these lands we are confronted with opportunities more challenging than ever, not only in the centenary fields, but also in Burma, the field which saw the beginning of our foreign work in 1814 and in the more recently occupied fields of East China (1843), Japan (1872), Congo (1884), West China (1889), the Philippine Islands (1900), and Europe.

#### THREE POSSIBLE COURSES

What shall be our foreign mission policy at this critical juncture when we face the centenary of four great missions and the continuance of fruitful work on all our fields with utterly inadequate resources?

One hundred years ago when Baptists determined to go forward by faith in entering these four great areas, their total number, North and South, as already noted, was less than 400,000. Today Northern Baptists alone number 1,489,836.

Three possible courses lie before us for choice: (1) Retreat, (2) Maintain the line, (3) Advance. Which will it be?

The vote will be cast by the offering by every individual Baptist of interest, prayer and gifts.



# Why Don't They Ring That Bell?

*A Sunday Morning Reverie on Church Attendance*

By ALFRED L. MURRAY

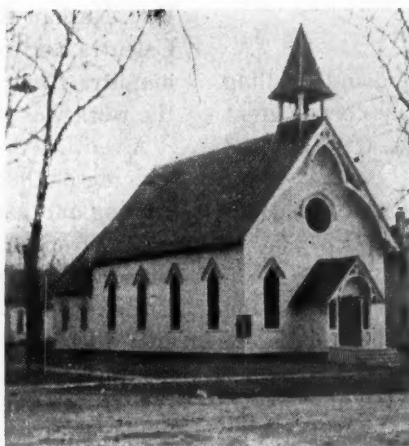
MY six-year-old son and I stood on the village square of my old home town. It was Sunday morning and the hour when ordinarily we are starting for church.

"There," said I, as I pointed to an old dilapidated church the roof of which looked like a camel's back, "there is where Daddy used to go to church when he was a boy. Twice every Sunday Daddy rang that church bell. When the people heard it ring they came out and worshipped God."

I had scarcely ceased speaking when my little friend looked up into my eyes and asked: "Why don't they ring it now?" Before I could answer he inquired again with plaintive voice: "Daddy, why don't they ring that bell?" It was some time before I could answer and then all I could say was: "Son, I do not know."

I stood there looking at that silent bell. The lopsided steeple seemed to beckon for me to come closer. The old bell seemed to call out in a hoarse, but familiar voice: "Come over and help me peal forth my message as you did when a boy years ago." I was lost in the memories of past years, when I felt a tug at my hand. Again I heard a child's voice say, rather impatiently: "Why don't they ring that bell?"

With that voice I suddenly seemed to hear the voice of little children from all around the countryside—poor children, ragged children, sad children, wicked children, children with no place to go to learn about the children's Friend, children growing up in a wicked world with no church to teach them. Little babies stretched



out their innocent hands from their cradles. Sick children called to me in faint and weak voices. Lonely orphan children looked at me pitifully. In many voices they all seemed to cry together: "Why don't they ring that bell?"

I thought of all the men and women to whom the tones of that bell had been as angelic music. I saw them driving their horses and buggies into the old shed. I called them by

name as they drove again into that forsaken churchyard. In imagination I reached up my hands and pulled the old rope and swung myself upon it. I felt a pull of my hand in return, but it was not the rope. It was the hand of a little lad pulling mine and tearfully saying again: "Tell me, please, why don't they ring that bell?" I made no attempt to reply.

Continuing in reverie I seemed to be a boy again. The bell had just sent forth its last call. I entered the church in reverence and solemnity. The old-fashioned organ was playing "Praise God from Whom all blessings flow." The preacher called upon grandfather to offer the morning prayer. I saw him kneel by his seat and I heard his low majestic voice pleading with God to forgive his sins and the sins of the church. I saw again the stiff, hard seats and all that sat upon them. There was the old wood stove with the long pipe that ran from corner to corner, clinging to a wire here and there suspended from the ceiling, until it found the chimney hole in the far end of the wall. I saw the aged deacon passing the Lord's Supper. I heard the people sing: "Ring the bell of heaven,

there is joy today." Suddenly the music ceased and the singers were no more, while a voice beside me said: "Why don't they ring that bell?"

My heart was heavy and my spirit was depressed. "You look unhappy, Daddy," the boy beside me said, "are you unhappy because they do not ring that bell?" I did not speak. I just nodded. I thought of those who erected that church and placed the bell in the steeple, of their dreams, hopes, aspirations, prayers, sacrifices, and all that went into the building of that church. And I asked myself several questions. If our fathers in their day could not live without the church, can their children live without it in this day of new and larger sin? With the passing

of our fathers will the church also pass? What was it that was in the hearts of our fathers that their children have lost?

As I asked myself these questions I saw a man mowing his lawn. Across the street a family was putting a picnic-lunch in the car. Farther down another man stood in his doorway stretching his muscles and yawning. He had just arisen from his deep sleep. In a driveway another man was polishing a new car. Still another was pruning his hedge. On a nearby porch sat three children absorbed in the comic supplement of the Sunday paper. Why were they not in Sunday school?

I lifted my voice with the voice of my son and asked of Him who knoweth the secrets of men's hearts, "Why don't they ring that bell?"



## They Read Books in Vermont

*An unusual experiment by the Vermont Baptist State Convention in operating a circulating library proves to be a great reading stimulant*

**R**EAIZING the great value of bringing interesting missionary information to individual Baptists, the Vermont State Convention is operating a circulating free library of missionary books. Back in pre-depression days the Convention treasury financed the library each year, including postage on the books each way. Economic necessity has altered this. There is no longer an amount in the Convention budget for new books, but the Baptist women evolved the plan of taking a penny collection at the dinner hour at all the Association meetings and urging local Missionary Societies to take such offerings for new books. As a result, nearly \$60 each year comes from such sources. Books are gone over, old ones eliminated, and new books added so that a library of nearly

By PAUL JUDSON MORRIS

1,000 volumes is now in circulation.

The present Reading Contest Secretary is Mrs. Paul Judson Morris. A similar secretary serves in the larger portion of churches. To them a package of ten or more books is sent to be kept 30 days. By a special post-office permit for libraries, the postage rate is three cents for the first pound and one cent for each additional pound. The Convention pays the postage one way and encloses a library sticker so that the church paying the return postage has the benefit of the library rate. The local Reading Contest Secretary sees to the distribution of the books throughout the church, and at the end of the month returns them to the Convention office and is immedi-

ately sent a fresh supply of books for similar distribution.

In the choice of new books the Secretary is guided largely by the book lists put out in the interest of the Missionary Reading Contest. Mission study text-books to some extent are used, although these are more apt to be purchased by the local churches for Schools of Missions and study classes. The purpose of the library is to supplement these with books of more general and often more popular type.

The fact that the women of Vermont were awarded the silver cup of the New England District for the best record in the Missionary Reading Contest for the past year is due in no small degree to the circulating missionary library and the faithful and efficient secretaries who promoted the reading.





# THE LIBRARY

*Reviews of Current Books and  
Book Publishers' Announcements*



*The Tragedy and Triumph of Easter*, by WILLIAM H. LEACH and J. W. G. WARD. The observance of Lent, Good Friday and Easter, once relatively rare among Baptists, is now common. Here is a book that will help pastors greatly. The first half of this volume contains suggestive series of topics for Lenten sermons, programs for Good Friday and Easter services. In the second half are meditations for a pre-Easter communion service and on each of the Seven Words from the Cross with a concluding Easter Sermon on "The Risen Redeemer." (Cokesbury Press; \$1.50.)

*The Chances of Surviving Death*, by WILLIAM PEPPERELL MONTAGUE, is the 1932 lecture in the series on immortality delivered annually under the Ingersoll Foundation at Harvard University. In less than 100 pages the professor of philosophy at Barnard College presents an original and intellectually stimulating argument for survival of personality after death, even though he thinks that "belief in the immortality of the soul is probably less widely held today than at any time in history." Pastors who plan to discuss immortality in their Easter sermons will find here a new approach to Job's eternal question. (Harvard University Press; \$1.00.)

*A Common Faith*, by JOHN DEWEY, presents in book form the three lectures on the Terry Foundation as delivered by one of America's outstanding philosophers. Few will disagree with his thesis that religion is in all of life

and is not apart from any of it. "Any activity," he writes, "that is pursued on behalf of an idea or against obstacles and in spite of threats of personal loss because of convictions of its general and enduring value is religious in quality." Unfortunately the author denies one of Christianity's eternal convictions, the personality of God. He contends that God is merely an "idea which represents unification of ideal values." God ceases to be a particular Being and becomes merely "the unity of all ideal ends arousing us to desire and action." Obviously the cry of the ages, "O that I knew where I might find Him," must look elsewhere for the answer. (Yale University Press, 97 pages, \$1.00.)

*What is the Gospel?* In a new pamphlet carrying that title Prof.

Frederick L. Anderson gives answer. It is a clear and vigorous statement that emphasizes several vital things rather infrequently stressed in these days of social problems, but which we have by no means outgrown. Published for free distribution by the Home Mission Society.

*The Backwash of War*, by ELLEN N. LA MOTTE, is a collection of 14 stories of the human wreckage of the World War. Written by a nurse in a hospital behind the lines in Belgium, it gives a terrible picture of war as it really is when stripped of its martial music, uniforms, flag waving, and bombastic patriotism. It is not surprising that this book, originally written in 1915, should have been suppressed by the war departments in England and France and

## An Easter-Tide Message

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later in the United States. It is somewhat surprising therefore that its publication should now be permitted unless these same war departments calculate that few copies will get into the hands of the cannon fodder of tomorrow. If one wants gruesome, vivid, agonizing, yet beautifully written sketches of what war means in terms of overwhelming filth, moral degeneracy, compulsory courage, horrible mutilations, rivers of blood—all of that will be found within the 204 pages of this book. (Putnam's Sons; \$2.00.)

**Christianity and Social Process**, by SHAILER MATHEWS, presents in book form the Barrows Lectures, which he delivered in India. The former Dean of the Divinity School in Chicago argues that religion is not primarily philosophy nor theology, but "a form of social behaviour." Tracing the relation of Christianity to western civilization he shows it is "a phase of the social process which characterized the history of Western Europe." Even from the beginning it was a social movement rather than a philosophy. The Messianic hope of the Kingdom antedated the historic creeds.

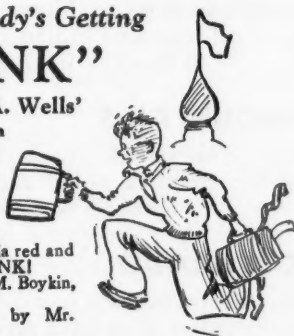
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Doctrine "as an agent of group solidarity" emerged when Christians could not safely address themselves to social reform. Thus theology arose. In expanding this conception of Christianity the author shows how historic Christianity preserved and furthered the moral values derived from its Founder. This is brought out in chapters dealing with the individual and with groups and in two final chapters on economics and internationalism. By acting as a ferment rather than an initiator of social change, Christianity has affected social process by opposing all programs of reconstruction that minimize the importance of the individual. It will be noted that this approach to religion is quite opposite to that of Karl Barth to whom Christianity is

ideal and absolute. (Harper and Brothers; \$2.00.)

**Sadhu Sundar Singh**, by C. F. ANDREWS, is a volume as interesting as fiction, as informing as history, and as inspiring as Old Testament prophecies. Doctor Andrews has written, in his fascinating style, the life story of this Hindu child of wealth, who became an outcaste and a sufferer, in order to preach Christ to others. Sadhu Sundar Singh was a "John the Baptist arisen from the dead." His life was one that will be recalled for centuries to come, and even though dead he shall go on inspiring countless numbers of followers of Jesus Christ. In many ways this life story is one of the greatest biographies ever written. (Harper & Brothers; \$2.00.)

# IN THE STEPS OF THE MASTER

By H. V.  
Morton

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By the magic of his pen, the author carries us back through Modern Palestine to the days of Christ in a vivid pilgrimage to scenes made sacred by the Master. Deeply spiritual, thoroughly live and appealing. **\$3.00**

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*Deeds of Daring*, by ARCHER WALLACE. Try this book on a boy or girl who thinks goodness is not interesting nor missions exciting. Here are some old stories retold about Livingstone's fight with a lion, Grenfell's thrilling adventure on a floating ice pan and many others that are new and equally stirring. (Harpers; \$1.00.)

## NEW BOOKS RECEIVED

*A Man of Property*, by HARRIS ELLIOTT KIRK. (Harpers; \$1.00.)

*What Is This Christianity?*, by EDWARD S. WOODS. (Harpers; \$2.00.)

*Why Wars Must Cease*, by TEN AUTHORS. (Macmillan; \$1.00.)

*The World Court, 1921-1934*, by MANLEY O. HUDSON. (World Peace Foundation, New York; 75¢ paper.)

*In the Steps of the Master*, by H. V. MORTON. (Dodd, Mead & Co.; \$3.00.)

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# LOOKING AHEAD

FEATURES TO APPEAR IN FORTHCOMING ISSUES

*People are saying, and the growing number of subscribers is evidencing, that each issue of MISSIONS is more interesting.*

*A partial list of features scheduled for publication in forthcoming issues is as follows:*

## WHEN BABIES ARRIVE IN BELGIAN CONGO

A vivid description of conditions as they are and as missionaries wish they might be when children are born in the Dark Continent  
By MRS. CHARLES E. SMITH

## TEN THOUSAND MILES AMONG THE INDIANS

A New York artist makes an automobile tour of 10,000 miles into the Southwest and Mexico and paints sketches of Indians along the way  
By FRANK R. SOUTHARD

## IT'S HARD ON THE DUCKS

Cruel water sport and ancient superstition as described by a missionary who attended West China's annual Dragon Boat Festival  
By CLARENCE G. VICHERT

## ARE YOU COMING TO COLORADO SPRINGS?

A breezy, alluring account of the little town at the foot of Pike's Peak, and a cordial welcome to the Northern Baptist Convention in June  
By ROSALIND ELLIOTT FARIS

## HIS SERMONS TOOK WINGS

A suit-case full of choice missionary sermons are blown into the air during a violent storm at a Comanche Indian camp meeting in Oklahoma  
By HERVEY F. GILBERT

## GOD'S CHILDREN OF THE MOUNTAINS

A fascinating narrative of ten days on horseback into the Chin Hills where Christianity is transforming a noble race of primitive people  
By ELSIE N. CHANEY

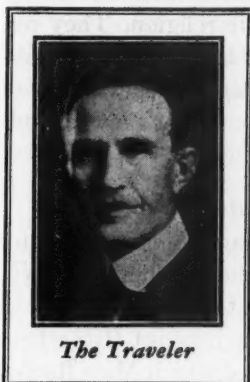
## BAREFOOTED THROUGH COLORADO

Baptist progress in the mountain state owes much to a colporter missionary who walked barefooted so as to have presentable shoes in the pulpit  
By FRED P. PALMER

*For 22 consecutive months MISSIONS has had an uninterrupted upward subscription trend. You can help continue this trend in the same direction by promptly renewing your own subscription when it expires.*



## LITTLE JOURNEYS to GENEROUS GIVERS



The Traveler

By G. CLIFFORD CRESS

## JOURNEY NUMBER 2—HIS WIFE'S GARDEN

THE community had originally been settled by the Irish. But that was many years ago. Now all sorts of folk lived there. The little farms were faultlessly kept. People who spent their win-

ters elsewhere had estates there. It was in front of one of these that I parked my car one day in summer.

The doorbell was answered by a man not far from 80 years of age. He opened the screen only a few inches. Peering at me through glasses, he said bluntly but not unkindly, "What do you want?" My reply was cautiously given. My coming was to tell him in a friendly sort of way of the work of the Ministers and Missionaries Benefit Board for the aged and needy ministers of his denomination. He looked again at my card, shook his head and started to close the door, saying he could not give me anything.

Undiscouraged, I informed him that I had not come as a solicitor to ask him for a donation. I wished only to give him information. Again assuring me that he would not do anything about it, he came out and sat on the porch. Soon I began to tell my story.

Presently as though he had not heard a word, he turned to me and said, "Do you like flowers?" I assured him that I admired all sorts of flowers except Kansas sunflowers. Without more ado, he rose and said, "Come and see my wife's garden."

Then joy sprang up in my heart for I knew that my call was not to be in vain.

The "wife's garden" was large and artistically arranged. It was enclosed by a high stone wall with an ornamental gateway. Here were rows and beds, plots and masses of flowering beauty. Old fashioned as well as rare plants were there. It was a feast, dainty and satisfying. And I used modest and sincere words of appreciation.

As we were returning to the house, this man suddenly stopped. Narrowing his eyelids in the sunlight, he said, "Really now, what did you come here for?"

Then did I say unto him from my heart: "Friend, some day you will be through with this beautiful estate. Your wife will no longer plant flowers here as springtime comes over the hills. Others will inherit all that you have gathered together. I came as a fellow-traveler to ask you to think of the old-age needs of those who have broken to you the Bread of Life. When in your last will and testament you have remembered your loved ones and all the interests dear to your heart, would it not be pleasing to God if you were to leave something for the Ministers and Missionaries Benefit Board to use in caring for them?"

He was not displeased with me. He took me by the hand and said, "Your coming is with high and worthy motives. I will not forget what you have said. Return another year and see the flowers."

Then I took my leave after placing in his hand a booklet on the preparation of a will and which also would show him what others had done.

When the snow of the third winter thereafter lay deep on the flower garden and he and his wife were about ready to seek a sunny nook in the faraway Southland, there came a letter from this man. And he said, "I will not wait until my days are numbered to remember the work of your Board. My wife and I wish to share with the Board while we are still here. Assist us to translate our desire into reality."

And that is how it came to pass that on a very wintry day we made another little journey to meet our friend. What he placed in our hands was pleasing to the eye. It warmed the heart also. Its generous amount was a worthy expression of interest and purposeful gratitude for the ministry of those whom we have set apart for special service.

The fragrance of the summer flowers was in it.



## The Value of One More Dollar!

**T**HE cup of water that is given when the goal is in sight; the refreshment that gives endurance for the last difficult mile; that is the significance of ONE MORE DOLLAR to Northern Baptist missions. Give that dollar to your church treasurer before April 30th. It will count on the church missionary quota.

Out of China comes the story of a woman who accepted the Christian gospel and was considering membership in a mission church. Finally she went to the missionary saying, "I am sorry, but I can't be a Christian. If I join the church it means going into the whole world and preaching the gospel to every living creature." Although she spoke of Christ to her relatives and friends, she said, and even went into the next village to tell of Him, she was too old to go into the whole world.

In spite of her literalism, this simple Chinese woman had grasped a great truth. To her it was impossible to receive Christ into her heart without at the same time acknowledging the duty to make the Christian message known to all.

If our Christianity matches hers, will we not spare ONE MORE DOLLAR?

This is no forlorn hope that we are leading. The elements of victory are within our reach. Our objective is an attainable one, not only in the financial meaning, but in the certainty that our missions are in a condition to justify the utmost that we can do to enlarge their service for Christ. No Baptist who is really informed about our missionary work would willingly withhold ONE MORE DOLLAR.

We shall win if the true situation can adequately be brought home to the members of Baptist churches. To serve its purpose the ONE MORE DOLLAR appeal must reach the whole denomination; not only because the added gift asked from each individual is so small, but because a widespread knowledge of present conditions affecting our work cannot fail to stimulate churches as well as missions.

An economic earthquake shook the world. After five years that tried humanity like fire, Baptists have the satisfaction of knowing that our denomination has created something indestructible; something that is planted in the hearts and consciences of people in many lands.

ONE MORE DOLLAR at this time would do far more than could be accomplished with the same amount in other circumstances. It would enable our missionaries to take the gospel to vast populations that are ready to accept Christ.



**RACHEL L. DITHRIDGE**  
*She teaches school in Richmond Hill and writes pageants*

Such opportunities are a test of the value church members really place on their religion. They are also a test of the seriousness with which we regard the duty of obedience to Christ's commandments.

### She Wrote the Pageant

The approaching Baptist anniversaries, including the Roger Williams Tercentenary, lend special interest to the pageant *Hitherto—Henceforth*, of which Miss Rachel L. Dithridge is the author. Miss Dithridge is a member of the First Baptist Church of Jamaica, N. Y., and a teacher in the Richmond Hill High School.

This pageant, which unfolds Baptist history in a series of striking episodes, has been produced in some of the largest churches in the country. A church need not have a large membership to draw on in order to present it. It is not necessary to provide a cast numerous enough to put on the entire series of episodes. Each one is in itself a complete dramatization and the number of episodes to be represented may readily be adjusted to the limitations of personnel or time.

The pageant has been printed and may be obtained through your state office. Each church is entitled to one copy free of charge and additional copies will be supplied at 10 cents each.

### A Reminder for Pastors

The activities of the ONE MORE DOLLAR effort are of such a nature that they will in no wise conflict with or displace any program which the local church may have initiated for the same purpose. ONE MORE DOLLAR can be added to the missionary budget as appropriately in one way as another. The fact that the local plans for a year-end ingathering have been developed quite extensively was

kept in mind when the literature for the ONE MORE DOLLAR appeal was prepared. The special pamphlet which the state office supplies to all churches that want it should serve to arouse interest in extra gifts to missions, whether the church uses the ONE MORE DOLLAR envelope or a container of different form. The main thing is to get from the largest possible number of church members an extra dollar for missions, to be paid before the end of April.

It will be well to begin the task of securing the gifts as early as possible, leaving Sunday, April 28th, as a time for getting in the ONE MORE DOLLAR contributions from all who have not previously made a gift of that character. As Easter and the last Sunday in April are only a week apart, it is to be expected that, to a considerable extent, the extra gifts to missions will be divided between the two days.

If energetic measures are taken to acquaint every member of the church and church school with the facts of the missionary situation and the opportunity which we now have to demonstrate the power of Baptist democracy, such endeavors can hardly fail to swell the Easter offering.

### The Scarcity of Millionaires and Their Gifts

In religion as in education, very large contributions, the gifts of millionaires, are now scarce indeed. The present economic trend points to a future in which churches and denominations will pay more attention to the participation of every member. It has become evident that organized religion must depend for its permanent financial support upon the widest possible sharing of responsibility.

This democratic tendency is quite in accord with Baptist prin-

## BAPTIST PERIODICALS

### for BAPTIST CHURCHES

*They train for Baptist leadership  
They help our churches to keep in line with the entire denominational program.  
They are Biblical, evangelistic, practical.  
They meet the pupils' needs.  
They help teachers to be better teachers.  
It is as important to have Baptist periodicals in the class as it is to have a Baptist pastor in the pulpit.*

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ciples. Furthermore it confirms the soundness of the judgment which, while the business boom was in full swing, committed the Northern Baptist Convention to the systematic development and promotion of the Every Member Crevass.

We have been passing through a phase of national development in which giving to religion and

education, and philanthropy in general, reflected the economic conditions of a transition period. Out of the fortunes accumulated by pioneers of industry and trade, generous men and women gave liberally to religious causes and they will be held in honored memory for their generosity. While no one can forecast the economic future of America, common sense indicates that we are likely to have fewer vast fortunes.

Every development of our era makes more important the Northern Baptist position in favor of obtaining from every member of every church a definite pledge, payable at regular intervals throughout the year. As time goes on this idea of stabilized giving will dominate the whole field of church finance.

The end of one denominational year ends and the beginning of another offers the best possible time to make practical application of the lessons in regularity which we have gained from our past experience.



*Surely you can spare one more dollar!*



# WOMEN • OVER • THE • SEAS

*In the Mission Fields of the Woman's American Baptist Foreign Mission Society*

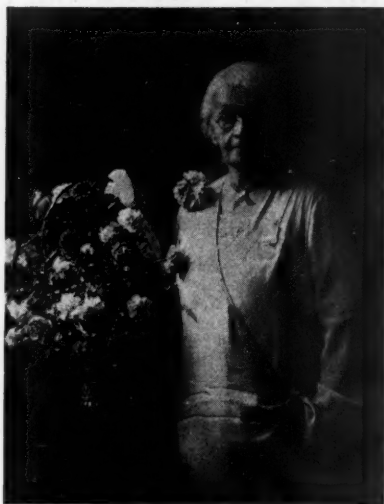
## Almost 50 Years in Japan

A TRIBUTE TO CLARA A.  
CONVERSE

BY ISABEL WARWICK WOOD

Again sorrow has come to our Japan Mission in the death of another of its veteran missionaries. Miss Clara A. Converse passed away on January 24 in Yokohama, where she has lived since her retirement from the principalship of the Mary L. Colby School in 1926. Miss Converse's service to Japan has covered approximately 45 years. A native of Vermont, she graduated from Vermont Academy and from Smith College, and taught for a number of years. In 1890 she was appointed by the Woman's Board and went out to "live Christ" in Japan. There she poured all she had of intellect, consecration and love into the girlhood of Japan, as she worked through the Mary L. Colby School, with which she was identified during her whole term of service. For 30 years she was its principal, helping it grow from a small interest to a great one with a large group of buildings and many hundreds of alumnae who looked to her always as their mother in Christ. Her later years were devoted to the work of these alumnae. Through them she founded four kindergartens and she was their inspiration in home-making, teaching, and social service.

Six years ago Miss Converse was decorated by the Emperor with the Blue Ribbon Medal for distinguished service in the advancement of education in Japan. In acknowledging this great honor she said: "What I have done has been only a commonplace per-



MISS CLARA A. CONVERSE

*Another beloved missionary has passed away*

formance of ordinary duty. For 40 years I have lived close to the heart of the people and am bound to them by bonds stronger even than those of kinship. Four decades among these beautiful mountains and valleys, with this progressive people, have awakened in me a sense of devotion and loyalty to my adopted country. If, in any small way, I have helped to inspire the girls who have gone out from us to a noble, consecrated Christian womanhood, that is my real reward."

To many of us, Miss Converse was the ideal missionary, wise, tender, self-effacing, and utterly yielded to her Master and a passionate desire to bring Him to the adopted land which she so dearly loved.

In the last few months Japan has lost two great leaders, Minnie Carpenter and Clara Converse, and we have lost two great leaders here at home, Jean Goodman and Helen Montgomery. We falter, all of us, as we try to walk in the

footsteps of women like these. "O God, to us may grace be given to follow in their train!"

## Six Years Bring Many Changes

The Kityang Association, South China, held its annual meeting December 4-6, 1934. The women's session was held on the afternoon of the first day. Delegates were present from the women's societies of eight churches and from a few churches where there is no organized woman's work. Following a talk by Mrs. Luebeck on methods and the importance of systematic work for Christ and the church, there were reports from the various groups. That group of about 70 women, all followers of Christ and interested in telling of Him to others, was inspiring. After the treasurer's report, the chairman told how the money sent in by the local missionary societies is used for salaries of women evangelists. The aim is for every woman to tell her relatives and neighbors of the Saviour and to help support full-time native evangelists or Bible women.

Then followed a mothers' meeting with emphasis on religious education in the home. Mrs. Sui Meng displayed a fine collection of new literature helpful for mothers in training their children. The Christian Literature and other printing houses are now putting out an increasing amount of easily read books and pamphlets. I gave a talk on home hygiene and foods for young children, visualized by posters and a demonstration. The close attention till the very end showed that the women were eager to learn how to improve their

homes. The urge to spread the "Good News" is much more evident now than a few years ago. May God bless their efforts!

Perhaps the two things which impressed me most at this first associational meeting after six years' absence were the responsibility and efficiency and deeper spiritual life shown by Chinese leaders. Six years ago the Ling Tong organizations were just feeling their way along toward independence. Experience has brought growth and development. Chinese and American members serve jointly on all the committees. Most of the standing committees have a fixed ratio of Oriental and Western, also men and women, representatives. All work together in a fraternal spirit. As missionary members we are often asked to bring new ideas and plans which have proved beneficial at home. Understanding of details, interest in all phases of work, and sense of responsibility were most heartening. Times are more peaceful and quiet in this part of the land now. Perhaps it is partly a reaction from the persecution and trials of eight to ten years ago. Anyway there is a feeling of good fellowship and unanimity. The Association reported 154 baptisms for the year, the largest number for any single year in our history.

True, there are problems along many lines. A few of the weaker churches have taken on new life of late while others are in such a state that it is difficult to know what to do. There are the ever-present financial worries. With reduced appropriation from home and money scarcity here because of world economic depression, the missionaries and Chinese leaders must spend a lot of time and thought on how best to use the small amounts available. Sometimes individuals or groups over-emphasize one line of thought and action until others feel the proper

balance is not being maintained for all-round Christian growth. On the whole the outlook is encouraging. Again I say I am glad to be back having a share in the Christian life in China.—*Clara Leach, M.D.*, Bixby Memorial Hospital, Kityang, South China.

#### A Girls' Hostel in Assam

Our College Girls' Hostel is now a year and a half old and is growing. A total of 21 girls have been in the hostel for longer or shorter periods, 11 having been here for a year or more.

We have been severely handicapped because of our lack of musical instruments. The antique baby organ which I borrowed from the kindergarten has expired of old age. In a land where musical training is considered an important part of a girl's education our inability to provide for the girls the opportunity of keeping up their music is most unfortunate.

Sunday evenings we have had "sings" at the bungalow which the Christian girls have enjoyed. The non-Christians have not attended them at all regularly, however. I do feel that had we been able to do our singing at the hostel they would not have been able to resist joining

in more frequently. They have learned with real pleasure some of our hymns. One Hindu girl was especially fond of "Anywhere with Jesus I can safely go."

A long-cherished dream has been realized this year in the organization of a mixed chorus. The singers are Christian college students, teachers, nurses and high school girls from Satribari, teachers from the boys' school, and others who love to sing. We meet in the church for an hour each week. The chorus has sung at two English Vesper Services. They have learned among other things an arrangement of the 23rd Psalm, and the "Glory to God in the Highest" from the "Messiah." The music all has to be mimeographed, which is not very satisfactory, but we have no money for purchasing it.

Prayers are held in the hostel six days a week, and a Bible class on Sundays. It was hoped to organize a branch of the Student Y.W.C.A., but to date that has not been possible. Such an organization would be of real value. The matron conducts daily prayers in Assamese for the hostel servants, only one of whom is Christian.—*Lucile B. Tuttle*, Cotton College Hostel, Gauhati, Assam, India.



*Students at Cotton College Hostel, Gauhati, Assam*

## They Call Me "Mexican Brown"

*An eventful quarter-century of service, first in Mexico until driven out by revolution, and then among the Mexicans in the United States*

By EDWIN R. BROWN

**T**WENTY-FIVE years ago the Home Mission Board appointed Mrs. Brown and me for missionary service in Mexico. We packed up our goods in Los Angeles, and with our baby daughter in our arms set out for Mexico. It was as unknown to us as Abraham's destination was to him when he set out for the promised land.

We knew nothing of the Spanish language. So our first task was that of the pastorate of the English-speaking Baptist Church of Mexico City. Here we passed two and a half years of delightful pastoral service. The church grew slowly but surely in numbers and influence. We acquired a good command of Spanish, which enabled us to open a mission among the Mexicans in the suburb of Atzacapotzalco.

Suddenly revolution swept over Mexico. Existing institutions and conditions were overturned. English-speaking people left the country and our church membership was reduced to a mere half dozen. This made it inadvisable to continue church services, so we were transferred to the Mexican Baptist Church in Puebla. In this great city of over 150,000 inhabitants we spent five and a half busy years. It was a period of revolution, uncertainty and insecurity. Nevertheless our little Mexican Baptist church of about 20 grew to 125 with a day school and a branch mission. The last two years in Puebla were bound up with the building of the Latin-American Hospital. We had taken into our

home the missionary doctor, C. E. Conwell, M.D., when he was unable to get to Mexico City because of the civil war. While waiting for the revolution to terminate he opened an office. By our influence with government officials he secured recognition of his title and the right to practice medicine. This led to the purchase of three contiguous houses. Two years of building activities transformed

those houses into the hospital building. It was almost completed and ready for occupancy when we were compelled to leave Mexico in April, 1918, because of the new governmental restrictions on foreign ministers of religion.

So the Home Mission Society transferred us to Los Angeles where I was appointed Director of Spanish-speaking Missions in the Southwest. In the 17 years since then the number of Mexican pastors increased from 9 in 2 States to nearly 45 in 11 States. The chain of missions reaches as far east as Detroit and Saginaw, Mich., and includes 8 Christian Centers, with 10 women missionaries, 4 col-



# ANNUITIES

## KEPT ME GOING

- ☛ WHEN THE BANK FAILED
- ☛ WHEN RENTS HAD TO BE REDUCED
- ☛ WHEN TENANTS WERE BEHIND WITH RENT
- ☛ WHEN APARTMENTS WERE VACANT
- ☛ WHEN SICKNESS CAME

This Annuitant's **SECURITY**, and her **SATISFACTION** in extending the **KINGDOM of CHRIST** may be **YOURS**

Write to DOROTHY A. STEVENS, Treasurer  
concerning Annuities and Legacies

**WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY**  
152 Madison Avenue, New York City



porters, and a church membership of as high as 3,500. In prosperous years the contributions of Mexican Baptists passed the \$25,000 mark annually.

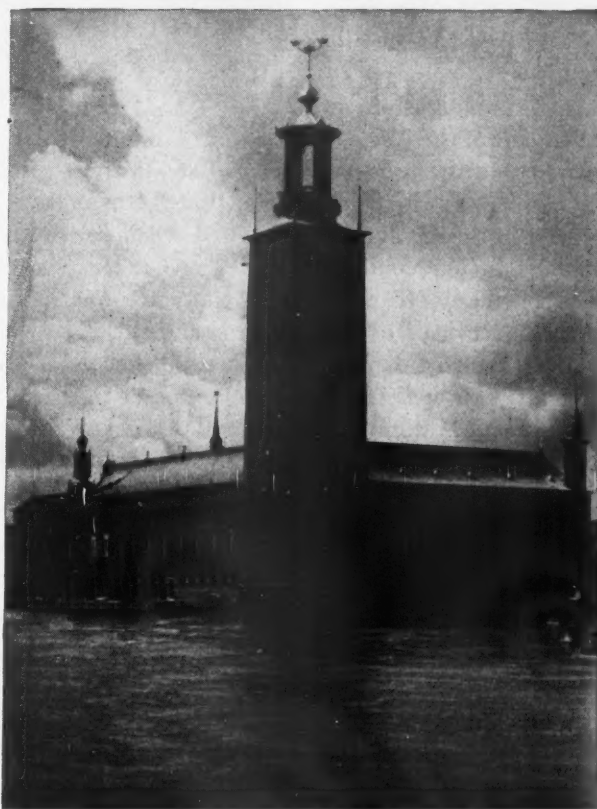
To meet the need for properly trained pastors, the Spanish-American Baptist Theological Seminary was opened in Los Angeles. It has had a tremendous influence in raising both the standards of our ministers and the ideals of the churches. Its graduates are doing splendid work in the ministry. Three of them are in missionary service in Central America. In 1929 the present fine buildings were erected. Now in its 14th year the Seminary has the largest enrollment in its history.

Thus I have spent 25 years in intimate and most delightful fellowship with Mexican Baptists. I am proud to be known among them as "Mexican Brown." I have learned to esteem them most highly for their native graces and their sterling qualities and to love them for their high Christian virtues when once they have surrendered to the gospel of Jesus Christ. I have seen their lives transformed by the grace of God. I have watched with pride their growth in the Christian life. I have seen their children grow up into leaders, and the whole cultural level of churches and communities rise steadily under the impulse of the Bible and its message. I have seen these Mexican Baptists develop in initiative and leadership to the point where great responsibilities have been most ably met.

• • •  
Rev. G. Basile, an Italian pastor in Brooklyn, N. Y., is conducting services in a private house at the city line. The place is far too small for the crowds who attend on Fridays and Sundays. There are plenty of children and young people for a Sunday school, but no place in which to hold it.

## CAN YOU IDENTIFY THIS PICTURE?

*MISSIONS will give a year's subscription to the first three persons who send in a correct identification of this photograph. If a winner is already a subscriber, his or her subscription will be extended for another year, or it will be assigned on request to a friend. Winners in a previous month's contest are not eligible.*



*The above picture has been taken from the files of used cuts in MISSIONS' office. Can you identify it by telling where the photograph was taken and what building it is?*

Owing to the varying dates in delivery by post offices throughout the country, the date when the magazine arrives and the date of the postmark on the return envelope are determining factors. Contestants should indicate *the precise date when the magazine is received.*

*Address MISSIONS Picture Contest, 152 Madison Avenue, New York City*

*For the correct title to the picture in the February contest and prize winners, see page 255.*

# TIDINGS



# FROM THE FIELDS

## In Memoriam

The Woman's Home Mission Society recently lost three Board members by death: Mrs. B. D. Barber of Oak Park, Ill., November 24, 1934; Mrs. George L. Estabrook of Germantown, Pa., January 18, 1935; and Mrs. John H. Chapman of Oak Park, Ill., January 21, 1935.

MRS. B. D. BARBER was one of the valued members of the Chicago group. Apparently in the prime of life, her full vigor manifesting itself in active interest in the advance of Christ's kingdom in our country, gave promise of many years of continued fruitful service. Instead she has been transferred beyond our earthly sight. Our loss is her gain. To the bereaved family we extend sincere sympathy. Grateful remembrance combines with earnest hope that the torch which has slipped from her hands may be taken up and held aloft by a worthy successor.

MRS. JOHN H. CHAPMAN was a member of the Board for more than 25 years. She entered into the heavenly city on the day of the last Board meeting, January 21, 1935. She belonged to that noble band of women whose zeal and vision combined to build in the Woman's Society an organization of Christian women adequate to the ideal expressed in the motto, "Christ in every home." That vision she never lost. Whether admonishing young people to Christian service, or cheering by her presence and resourcefulness those whose lives were disadvantaged, or lifting the eyes of those who shared always with her in fellowship of service, to new goals,

she was an inspiring example of unflagging fidelity and love. Our sympathy extends to those who are nearest and dearest to her, with thanksgiving in our hearts for the privilege of having walked with her on the King's highway. "To do the will of God" was the prayer embodied in her life.

MRS. GEORGE L. ESTABROOK seemed so sturdy, strong, dependable, that "it cannot be," was the outburst when news of her passing was received. Her stalwart Christian character was so rugged and so true and withal so warm that it enfolded all her associates as in a warm embrace in which there was rest and peace. It was as if she were everybody's mother. Truly we shall miss her. To her family the Board extends heartfelt sympathy. Though we are poorer for her going, our lives are ever more enriched for having walked with her. Every thought of her is tinged with thankfulness.

## Americans by Birth

To bring the Japanese and American groups together more often, thus creating better understanding and appreciation, is the desire of Miss Julia Shaff, missionary at the Boyle Heights Japanese Baptist Church, Los Angeles. She writes: "The Oriental mission study theme has brought frequent opportunities for such meetings. Five times in a month and a half our young people participated in programs in different churches. The girls had a playlet based on Japanese life, and several of the boys spoke, giving further infor-

mation. As the Americans had been studying these very subjects, the programs were timely. After each meeting, except one, there was an informal time when the girls were introduced, questions were asked, and each kimono was examined and exclaimed over. Many of these young people are also Americans by birth.

"Into our group a few months ago came a girl of high school age. She lived in a small town in Northern California, where there was no Japanese Sunday school, and apparently there was little effort made to bring her into the American church. At any rate, Itsuko has not attended Sunday school since she was eight or nine years old. She has been attending our church service and young people's meetings, but not until a few weeks ago did I realize how little she knew about the Bible or Christianity. One Sunday afternoon we talked for fully two and a half hours, not on the deep subjects of religion, but the simple stories that are told to children. She had missed all these. I loaned her a Bible book so that she could read the stories simply. She said they used to have a Bible book, but one of her many small brothers had torn it so that it was hard to read. The girl had pieced the book together as much as possible, and read what she could. She is deeply interested.

"When we are talking about certain people or events in the Bible, we find the references and read them together. As we were walking toward her home one evening she said, 'I didn't know it was getting so late. When you talk about

Jesus you can talk forever.' My prayer is that she may come to know Jesus, and what He can do in her life. There are many who lack this knowledge, but so few who are as eager to learn."

### The Lure of Alaska

The little steamer *Curaceo* nosed its way into the channel leading to Kodiak. A blinking light on our left located Wood Island, our destination. We had said "Adios" to the comfortable steamer *Yukon* at Cardova, and taken this little boat for six more days "to the Westward." I learned, however, that its course was not strictly westward, but circled around every bay, gulf, or inlet we passed where a fish cannery was located. Our approach to these places was heralded by screaming sea gulls and the smell of raw fish! Finally the lights of Wood Island, and the four-thousand-mile journey ended!

Next morning we took a small motor boat to our new home. My heart soared with expectancy as Wood Island came into view. While the surrounding islands are grass covered, this has lovely blue spruce trees, whence the name.

Over the black sand beach and up the well-trodden path, we were guided to a group of buildings on the edge of the pines. Here we met a crowd of healthy, bright-eyed youngsters with complexions ranging from German blonde to the dark full-blooded Aleutian Indian, and with names that sounded like the roll call of the League of Nations. Japan was represented by the Yoshidas, Russia by the Nekrassoffs, Ireland by the Sullivans, Sweden by the Olsons, etc. What a variety of personalities under one roof!

Soon we were welcomed into the bright, sunny rooms of the superintendent's apartment. Through the window I caught a glimpse of Mirror Lake and the blue waters



*Some of the girls at Kodiak who welcomed Rev. and Mrs. Brosend*

of the channel below. Surely the builders of Kodiak Baptist Orphanage were lovers of beauty. There was a timid rap on the door. A group of little girls stood with the beginning of a veritable stream of flowers that continued for days, lupine, wild roses, gorgeous yellow water lilies, and long drapery fern. There are two hundred varieties of beautiful wild flowers on Wood Island.

The children were eager to show me about the place, so we went for a walk in the woods. The small spruce trees grow in such dense clumps that they are impenetrable except for cowpaths. Reindeer moss covers the ground. There is peace and quiet everywhere. In imagination I revel in the stories the trees might tell of the time when these dim recesses rang with the shout of the now "Vanishing Aleut." Already the "Lure of Alaska" and its exotic beauty has crept upon me.—*Margaret Brosend.*

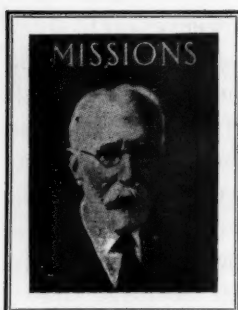
### Real Joy Rides

A shiny new bus now takes a proud lot of Indian boys and girls to the Big Sandy School two and a half miles over the hill. How their eyes gleamed when it was driven up to the mission home for inspection. Mike, the driver, is one of our most faithful Christian Indians. The bus is making it possible for some of our young people to go to high school, eight miles distant, and still remain under the influence of the mission.—*Esther M. Bush, Auberry, Cal.*



*Mono Indian boys at Auberry, California*





## *The Editor Emeritus says:*

### **An Extended Missionary Chain**

**F**LORIDA is the first and only State, so far as I know, that can claim a Chain of Missionary Assemblies. This chain now covers 16 of the popular cities and resorts with a school of missions. This ambitious adventure, founded and carried on by Christian women, means for this year that for five weeks—from January 25 through February 28—living ambassadors from China, Japan, India, Latin-America and our own country, have traveled throughout Florida, presenting a united front for Christianity, and an intelligent view of mission lands and work. They have spoken daily in civic clubs, park forums, local churches, schools, colleges and universities, and over the radio. Native Floridians and thousands of winter tourists have shared in programs that brought missionaries and leaders of experienced worth from many lands. Last year Stanley Jones gave soul-stirring messages.

This year the Assemblies' personnel had Dr. Ida Scudder of Vellore Medical School; Miss Lucy Wang, first Chinese president of Hwa Nun College in Fuchow; and for the homeland Miss Minnie Deer, full-blooded Creek Indian, who was educated at Bacone and Elmira Colleges. After teaching at Bacone she gave her talents to work among her own people, the Indians of Florida. Of the men Dr. T. Z. Koo of China held first place. He has represented his country in important official positions, and his survey of China's re-making since the establishment of the Republic, and of the present conditions, political, economic, social and religious, gave a vivid and understandable idea of the changes that have been shaping a new constitutional government during his own lifetime. Here as elsewhere at many points his personality has commended his country. Mexico was interpreted by Dr. John Mackay, author of "The Other Spanish Christ," who made clear the present government's efforts to throw off priestcraft. Japan, the Philippines, mountain whites and other interests were treated with equal warmth. The entire program of three days at DeLand was of sustained merit.

Back of this State-wide missionary campaigning of today lies a lesson of faith. Twenty-one years ago,

when a little group of women in the DeLand Missionary Union, an interdenominational society of the churches, met in the First Baptist Church and organized the DeLand School of Missions, there were only two such schools of note—Chautauqua and Northfield—and none in the Southeast. With faith as its chief capital, the devoted women saw their movement grow, until the wider Florida Chain was established. Then in 1930 it became advisable to unite with it as the DeLand Committee; but the pioneer work of the DeLand organization abides, and it will remain as the mother of the assemblies, whose gifts, example and influence have gone out through home and foreign lands. The record is a noble one, and women of the Baptist church in DeLand have always been among its leaders.

### **The Chinese Colleges**

Meanwhile, a letter from Providence reminds me that missionary conferences are receiving attention in the North also. One in Rhode Island, embracing Providence, Pawtucket, Bristol and Warren, was in the interests of the seven Chinese Christian Colleges which are united in a correlated program for higher education. My correspondent writes: "I have just returned from a Faculty luncheon at Brown at which I heard Dr. T. Z. Koo. He is a brilliant and level-headed scholar, and gave us a very interesting and illuminating address. Yesterday I attended a tea at Brown in honor of the Chinese educators—Chung-Jun Lin, President Fukien Christian University; Francis Cho-Min Wei, President Hua Chung College; Chi Meng, China Institute in America; Dr. Hui-Ching Yen Lin, wife of President Lin and graduate of Johns Hopkins; and Djang Siao-Sung, Ginling graduate. These Chinese Christians have fine minds, and their marks of culture make them exhibits of which the cause of missions may be proud. Their visit has made a deep impression on the minds of thinking people here, and many are feeling that the most strategic way in which we can Christianize China is through these Christian schools."

The more I see of the Chinese Christians who come to reveal the Chinese to us through their own personality, the more I feel the force of this judgment. No visitor, by the way, has had a more cordial welcome or made a deeper impression than our own President Herman Liu of Shanghai. We do well to honor a race that can produce such men.



# MISSIONARY EDUCATION

THE DEPARTMENT OF MISSIONARY EDUCATION

THE WORLD WIDE GUILD

THE ROYAL AMBASSADORS

THE CHILDREN'S WORLD CRUSADE

## Mission Study Text-Books

*For 1935-1936*

The Department has issued a preliminary announcement of mission study text-books for 1935-1936. It lists also maps, plays, pictures, and other teaching material. Copies are now available for distribution.

Another pamphlet lists the special Baptist text-books and other materials for the study of our missionary work in South China, South India, Bengal-Orissa, and Assam, whose centennials are to be celebrated this year.

## How to Secure Information

All inquiries and requests for general or special information concerning mission study, church schools of missions, missionary reading courses, missionary plays and pageants, and programs of missionary education for Bible schools and churches should be sent to the Department of Missionary Education, 152 Madison Ave., New York City.

All requests for information relating to the World Wide Guild, Children's World Crusade and the Royal Ambassadors should also be sent direct to the Department. However, requests for information regarding plans and programs for the World Wide Guild and the Children's World Crusade may also be addressed to Miss Alma J. Noble and Miss Mary L. Noble, respectively, at 218 Lancaster Ave., Buffalo, N. Y.

The American Baptist Publication Society acts as the agent of the

Department in supplying materials on order, but the Department continues to supply the materials which it publishes on request.

Orders for books in the missionary reading contests and for interdenominational mission study books should be sent direct to the American Baptist Publication Society or its Branch Houses.

## Portraits of Missionaries

The Department has added to its collection of portraits of pioneer missionaries, and now the collection numbers 54. These portraits are 10 x 12½ inches in dimension and suitable for framing. On the back of each portrait is printed the essential information about the subject. They are mounted on heavy material and may be secured for 15 cents each. A list of these portraits will be issued presently for the convenience of Northern Baptists. This is a most valuable project in visualization for Sunday school teachers, mission study teachers, and for missionary programs. No other denomination so far as is known has undertaken to assemble such a collection.

## Missionary Reading—Its Extent

The number of missionary books read during the year was 1,939,058, an increase of over 800,000 books. The significance of these numbers may be better understood by the following comparison: The Congressional Library at Washington, the largest library in the Western Hemisphere, comprises 4,477,431

books and pamphlets. Northern Baptists in the past four years have read a greater number of missionary books by three-quarters of a million than that total number of volumes.

## Missionary Reading in Vermont

One church, with a resident membership of 175, reported 175 persons having read 5 or more books, and 100 persons reading the Bible,—of whom 39 read the entire Bible, and 57 the New Testament. One little church of 15 members reported 14 readers. Another with 35 members reported 35 readers. Many such figures show that there has been much interest in the reading of the Bible and our missionary books during the year. One woman read 84 books and the entire Bible. Another woman read 64 books besides reading the entire Bible. One pastor wrote: "If we continue to emphasize the reading of the Bible in our Reading Course for two or three years, all our churches will be filled and will show large additions to our membership." This pastor has baptized 100 persons during the year.

Vermont reports show 1,963 readers; 22,635 books read; 200,744 points won and 890 persons having read 5 or more books.

## Leadership Training for a School of Missions

The First Baptist Church of Denver, Colorado, Dr. Clarence W. Kemper, Pastor, has completed a most interesting educational pro-

gram. It organized a training school with four standard courses: "Methods in Children's Work," by Mrs. H. R. Shaw; "Methods in Adolescent Work," by Dr. W. F. Ripley; "Teaching Function of the Church," by Miss Violet Johnson; "Old Testament Prophets," by Dr. Clarence W. Kemper. A church night supper was followed by a short devotional service. A second program feature was a school of missions, conducted under the auspices of the Youth Council with Miss Elizabeth Brown as dean. These classes were held on Sunday evenings for a period of six weeks, beginning on January 13. The classes were set up as follows: (1) For primary and junior children *Rainbow Bridge* was taught; (2) Junior High used *Gold Mountain*; (3) Senior High studied *Out of the Far East*; (4) Young People studied *Suzuki Looks at Japan*; (5) Adults studied *World Tides in the Far East*.

The worship service following had something of the character of the study classes at which service visualization features, such as "Pictorial Japan," were used.

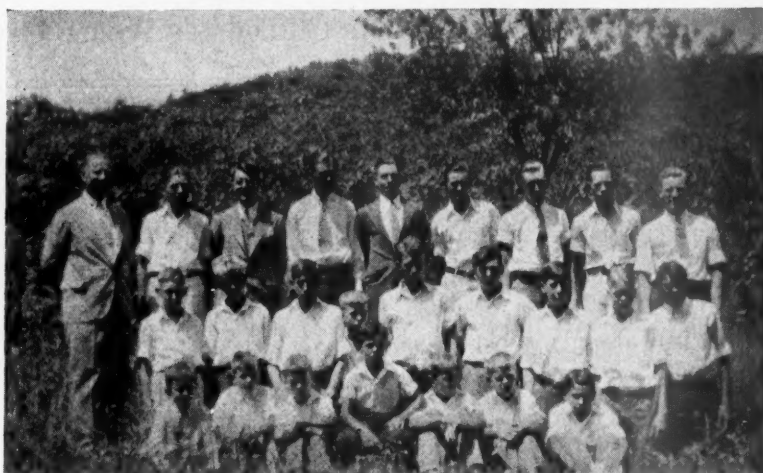
#### Hymns on Stereopticon Slides

The Visualization Department at Baptist Headquarters has many hymn sets, consisting of several slides with pictures and words of hymns, available at the depositories. These are very helpful in pageants, singing evenings, and at many other occasions in the church. Write to Dr. Harry S. Myers, 152 Madison Ave., New York.

#### Features in This Issue of Special Interest to Boys

	PAGE
THE STORY OF AH JING	2nd cover
FLOATING HOSPITALS	200
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LONG DISTANCE TELEPHONE	215

## ROYAL AMBASSADORS



Royal Ambassadors of Tekamah, Nebraska

#### Two Chapters in One Church

The Riverside Baptist Church of Tekamah Nebraska, Rev. Roy H. Larson, pastor, boasts two Royal Ambassador chapters.

The Livingstone Chapter, No. 573, was organized at a Vacation Bible School in the summer of 1932. During the following winter some of the older boys desired a chapter. So an older boys' chapter was organized and chose the name, Roger Williams Chapter, No. 595. There are 27 boys in both chapters. Each chapter pledges \$1 monthly to missions. Each chapter also has put on a Sunday evening service. Most of the boys are pages and a number are squires. Two have been initiated as counselors. They meet twice each month in the homes of the boys. Initiation takes place at the church.

The active interest of the pastor is largely responsible for these two healthy chapters. They regret that he left the church to accept a call to Valley, Nebraska. They rejoice, however, in the continued interest which their coming pastor, Rev. I. D. Alvord, has in this enterprise.

#### R. A. News

##### DORCHESTER, MASS.

Bruce Chapter in Dorchester writes in for suggestions for a missionary reading contest which they are undertaking. They are planning five prizes for the boys who have the largest number of points within the contest period. They ask for samples of MISSIONS, since the boys are asking if MISSIONS has an R. A. section. This chapter has 65 boys and a wonderfully varied program built to fit individual needs. They have outside speakers the first Tuesday in every month; Missionary Heroes Course the second Tuesday, at which meeting they issue their monthly paper. The third Tuesday is devoted to stereopticon lectures; the fourth Tuesday to recreation and games. On months having a fifth Tuesday they have either an open meeting, parents' night, or a social activity. This chapter has a fine record in athletic competition, and has been a great asset to this church.

##### ADRIAN, MICH.

At Adrian, Michigan, recently a group of young people assembled



## New R. A. Chapters

CHAPTER	CHURCH	PLACE
Harrison A. Lynn	Roseville	Newark, N. J.
Robert Morrison	Italian	Fredonia, N. Y.
William Carey	Hepzibah	Coatesville, Pa.
Wilfred T. Grenfell	First	Havre, Mont.
Franklin Lynch	First	Cuba, N. Y.
Wilfred T. Grenfell	Christian Center	Milwaukee, Wis.
John Bunyan	First	Woonsocket, S. D.
George Grenfell	First	Ogden, Utah
Adoniram Judson	First	Ellis, Kans.
Ernest L. Fowler	First	North Reading, Mass.
John G. Paton	Pine Street	Milford, Mass.
George Westcott	First	Almont, Michigan

at a banquet at the mid-year meeting of the Lenawee Association. Among these young people was a colorful group of Royal Ambassadors, members of the Temperance Church. Eleven boys wearing their

Royal Ambassador arm bands sat with the pastor, Rev. A. J. Graham, who is the leader of the chapter. More than 150 sat down to supper and later listened to an address by Dr. Bruce Kinney.

## WORLD WIDE GUILD

### For Easter

Oh, let me know  
The power of the resurrection;  
Oh, let me show  
Thy risen life in calm and clear  
reflection;

Oh, let me give  
Out of the gifts Thou freely givest;  
Oh, let me live  
With life abundantly because Thou  
livest.

—Frances Ridley Havergal

Life more abundant! Is it not that abundant "life whereof our souls are scant"? Let us fling wide the portals of our souls that the King of Glory, the living Christ, may come in.

I am happy to announce our Guild theme for next year. "Guild Rays" met with enthusiastic response and has proved a constant challenge throughout the past year, but we have an equally compelling



W. W. G., Caldwell, Kans.

theme for this year, "Guild Gateways." We are indebted to Alice Ryder and the Delaware Ave. Senior Guild, Buffalo, N. Y., for the suggestion. Their program for the year was built around "Gateways." Let your imagination run riot and think of its possibilities! One leader came back instantly with this from Isaiah 60: 18, "Thou shalt call thy walls Salvation, and thy gates Praise." Another wrote, "What possibilities 'Guild Gateways' opens up! Already I can see gates with the latch-string out.

Other gates locked; who has the key to this one?—my key doesn't fit. Gates that open on to thoroughfares, where the world passes by. Gates that open into lovely, secluded gardens, whither one retires to be refreshed, to think things through, or just 'to enjoy.' Gates that open into the future. Here a gate that opens on to today." Send in your suggestions.

One more reminder that the Reading Contest closes April 15th and reports are to be sent to me at 218 immediately thereafter. Guild Projects Contest also closes then, and should be sent at once to your Association Secretary, who will have them judged and the winners sent to your State Secretary, then on to the District Secretary and ultimately to 218. *Please, please be prompt and accurate*, especially giving legibly written names and addresses, and on the Reading Contest report state the year for which you are qualifying. Please do not send such important reports on a postal written with a faint lead pencil. It is worth a three cent stamp.

Be sure that your Guild Rays Gift reaches your State Convention office April 30th at the latest. Why wait till the last day? Send it by April 15th if possible and be sure to state that it is to apply on the Special Guild Rays Gift. More *Suggestions to Leaders* with coupons attached for reporting are available at 218, or 152 Madison Ave., New York. Fill out your annual chapter report cards promptly and send to your Association Secretary.

Guild Day in Colorado Springs! The date is June 19, the day preceding the Convention opening, June 20-25. Fliers will be circulated in March giving details as to entertainment, banquet, contests, etc. May MISSIONS will give complete and final information. In the meantime plan to come, especially you from the Middle and Far West.

"Then, forward, daughters of the  
King,  
Since He Himself shall be our  
guide;  
Our hearts are singing with the  
spring,  
The world stands open to us  
wide."

*Faithfully Yours,  
Anna J. Nokes*

218 Lancaster Ave., Buffalo, N. Y.

### A Parable in a Package

By MARGARET HOLLEY TUCK

One day a girl had to give a wedding present. "A bright colored hassock would be 'different'," she said, "from anything that is usually given. It would be pretty, and useful—." But when she came to do it up in white tissues and ribbons, she found that the wrappings cost her half as much as the gift!

A few Guild programs (I didn't say "many," but "a few") are like that package: too much spent on the wrappings. One evening I visited a Guild meeting at which a few members in sundry costumes of kitchen tablecloths and pajamas stood self-consciously before the remaining smaller number of members and "went through the program." I could not figure out what the girls were dressed up for; and in particular why one carried a tennis racket, unless she was afraid it would be stolen if she left it while she recited her piece. But then I happened to think it was winter, so I didn't see why she had it at the church, unless there was an indoor court in the parish house, but there wasn't a parish house. Oh, yes, I was wondering what the program was about. I never did find out. But after the meeting was over, the counselor asked me!

Has your chapter anything worth while to say about missions and the main business of the



*Guild Girls of Warren, Indiana*

Guild? Then make the material in your program sterling, and save on the wrappings.

### Three Rallies in Maine

We have had three grand Guild Rallies this fall. When the Presidential Party was here, Mrs. Swain spoke to a gathering of 90 girls in the vestry of the First Church, Portland, and then we had a section of the church reserved, roped off in blue and white colors, where the girls had the privilege of hearing the speaker of the evening, President Avery Shaw.

On November 23 we had a fine Rally in the United Baptist Church at Biddeford. Our new State C.W.C. Leader, Miss Mildred Durost, spoke. Mrs. Fred C. Mabee of Lewiston, a former missionary in China, told many interesting experiences. Your Secretary reviewed the work of last year and set "Guild Goals" on a high standard for this year. A group of girls from South Berwick presented two beautiful tableaux, *The Old Rugged Cross* and *We've a Story to Tell to the Nations*. There was a fine display of White Cross work and activity calendars. The girls and their leaders, 68 in

all, greatly enjoyed their evening together.

There was a fine rally in Farmington, also, with a large attendance, but no details are at hand.

### Mono Indian Mothers and Daughters

Our Mono Indian Guild entertained their mothers recently at a delightful banquet. There were 20 present. Guild colors were used for decorations and Guild songs for the entertainment. Toasts were given by three Indian girls and one of the mothers on the theme, "Ties That Bind." An impressive candle-light service was held when the mothers pledged their protecting love and care, and their comradeship to their own daughters and to other girls, and the daughters pledged their love and loyalty to all motherhood, and to other girls that the future motherhood of our country may be on a high plane. A prayer of dedication ended this service, and the program concluded with the joining of hands in a circle and singing "Blest Be the Tie That Binds."

A party for Indians is not complete without games, so all, yes, every mother, joined in playing

games, and one would have thought it a group of youngsters, judging from the noise and laughter. We had difficulty in breaking up the party at 11 o'clock, as all wanted to keep on playing "just one more game."—*Esther M. Bush.*

#### Hearts for Sale

A Chapter in Eastern Pennsylvania last January had paid its Special Guild Rays Gift with a 10% increase (please notice that) and this is how they earned their \$16.50: "Each girl earned \$1.00 by making pies, salted peanuts, pocketbooks, aprons, tatted edges on handkerchiefs, etc. One girl mended runs in stockings, and since she could not make a dollar she had to sell her heart—an old locket, to a man who was buying old gold."

#### A Basket of Dolls

The L. W. Cronkhite Chapter, Greenwich, N. Y., received a lovely surprise gift, a complete Karen costume, sent by Dr. Ma Sein Shin, of Dufferin Hospital, Rangoon, Burma. We have had delightful

correspondence with Dr. Ma Sein Shin, as she was a beloved pupil of Dr. Cronkhite, who worked 35 years among the Pwo Karens. We sent her a dozen baby dolls shown in accompanying picture as an aid to her work, and the result has been a beautiful friendship between her and our Teen-age Guild. Reaching "hands across the seas" in this friendly way is one of the joys of Guild activities. The other picture shows three of the Karen children holding their dolls.—*Pearl Townsend.*

#### White Cross Suggestions

"Ingenuity" should be the middle name of every Guild girl. Here is how they overcame the "no money" problem in the Church of the Master, Rochester, N. Y.: "We had no money to start our Guild and so had to use our heads. White Cross has always been a 'big hit' with us, and here are some things we did. We covered half-pound cheese boxes with wall paper and inside put a pretty picture puzzle mounted on card-

board. Needle books were made from Christmas greeting folders with pieces of outing flannel sewed in. Many little girls' dresses were cut from men's shirts, old but not faded house dresses, old-fashioned white shirtwaists and bloomers. Sugar and flour bags made lovely aprons, rompers and bloomers. The edges of a worn-out towel made bibs, stuffed cats and ducks. Scraps of outing flannel made warm baby quilts. In fact, we utilized everything given to us. At present we are organizing another Guild so that the older girls will have a younger group to look after."

#### More Vespers

According to custom the Vesper Service at Winchendon, Mass., included the pastors and young people from the Baldwinville Baptist and the North Congregational churches. The Guild Vesper Service was used, followed by an address by Rev. Emily Mayer, a former missionary among the Malays and Chinese, and now



Left to Right: A basket of dolls sent to Rangoon, Burma, by the Guild of Greenwich, N. Y.; some Karen children with the dolls they had received



pastor of the Union Church, West Groton, a pageant, *Light for the World*, and Communion which was served by candlelight by the three ministers. The attendance was the largest of any similar service and was very impressive. It was nice to share it with other churches.

Rock Island, Ill., reports an attendance of 150 at their service, with an address by Miss Helen Rogers of Cambridge, Ill., followed by a pleasant fellowship hour and tea.

### A Request

Scattered on the tables where 200 Guilders of the Delaware Avenue Church, Buffalo, N. Y., were gathered was the following

request. You are at liberty to appropriate this suggestion and here's hoping many of you will. Incidentally that was a great meeting, and it is a great chapter full of good works. They contribute \$400 each year to the Special Guild Gift, there are 62 in their Executive Committee, and it is always a pleasure to be their guest. Here is the request:

"Guilders are asked to refrain from conversation during special solo numbers in our programs. It is discourteous to the performers, and annoying to those who are sitting near and trying to listen. We feel that this little suggestion from *The Mirror* will be sufficient to stop a habit that is the result of thoughtlessness, rather than lack of interest or politeness. Thank you."

be given in May MISSIONS. Set your mind on Colorado Springs.

"'Tis the set of the sail  
And not the gale  
That bids them where to go."

*Mary L. Noble.*

218 Lancaster Ave., Buffalo, N. Y.

### Standard of Excellence Year

As this is the first year of the Standard of Excellence, some leaders are asking when the year begins and ends. It begins May 1st and ends April 30th of the following year.

It is gratifying to know that by Jan. 1st some organizations had qualified as Star Companies and Bands. One leader writes: "My Crusaders have their Standard mounted on cardboard and each time we have accomplished one point we place a star over the number. The interesting thing is that they are just as anxious for me to do my part (which is covered by Nos. 12, 13, 17 and 18) as I am to have them do theirs."

### Additional Material on Japan

In the *Children's Leader* for April and in *The Junior World*, the Sunday school paper for junior boys and girls, there will be a set of programs on Japan, also special articles and stories for both leaders and children. These may be ordered from the American Baptist Publication Society, 1701 Chestnut St., Philadelphia, Pa.

### Crusaders Hear Miss Wilson

It was "way below zero" in North Adams, Mass., when 45 Crusaders met at the First Church to welcome their Special Missionary, Miss Helen Wilson. There was a lovely program and one number was an anthem sung by the children, "Lift Up Your Heads,

## Children's World Crusade

### I Meant to Do My Work Today

By RICHARD LE GALLIENNE

I meant to do my work today,  
But a brown bird sang in the apple tree,  
And a butterfly flitted across the field  
And all the leaves were calling me.  
And the wind went sighing over the land,  
Tossing the grasses to and fro,  
And a rainbow held out its shining hand,  
So what could I do but laugh and go.

### Live and Laugh and Lift

In all reverence we can say that we thank God again and again for our opportunities to lift in the world today. We are as truly thankful also that if we can laugh at the same time, we can lift a bit higher and longer. Worry is a

bandit that holds us up and robs us of our joy and efficiency. In all probability if we "laugh and go" sometimes we will come back to do our work much better fitted for it.

What are some of the dates that we have with April? First is our C. W. C. Day Rally. Make it the happiest day in the month for the children. Then there is the Annual Report. Not every one who should make a report will read this paragraph, but if you who do read will send your pink postal cards and blanks on the date required, I believe the skies will ring with the joyous music of the choir of secretaries. Let's try it.

Then there is the first step in preparation for the National Conference Day at Colorado Springs. Think positively about going and you will be much more likely to arrive. The date is June 19, the day before the Northern Baptist Convention opens. Definite plans will

Oh Ye Gates," the solo part being sung by the president, Esther Putnam. Miss Wilson captivated the children and they were eager to ask questions at the close of her talk. The officers were invited to stay for the dinner planned for the Women's Society and the Senior and Junior Guilds.

### All Kinds of Doings

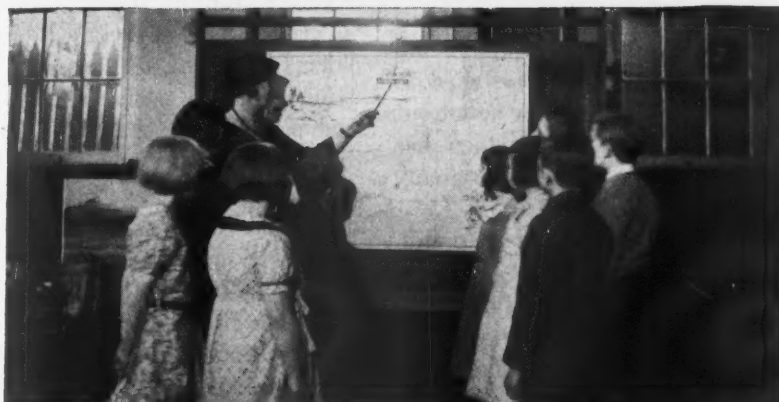
The pictures of the Crusaders of Hanson Place Church, Brooklyn, N. Y., give us some idea of the many interesting activities of these wide-awake, responsive-looking boys and girls. It is evident, as their leader said, that they have enjoyed the study this year. They have made one note-book on Japan and another on American children to send to their Japanese friends. They have corresponded with Mr. Covell; had an exhibit of their hand work, and a make-believe radio broadcast for the Senior Department of the Sunday school, giving the facts and stories that have interested them in their study of Japan. In May they plan to have a Cherry Blossom Festival and will present the play *Alice Through the Postal Card*. No wonder they look "as happy as kings."

### Our Chinese and Japanese Friends in the United States

At the Japanese Christian Center where Miss Clingan is, there is a Crusader Company which elects officers every two months so that many may have the fun and the training of holding office. "They were crazy about *Rainbow Bridge*, and want another story like it. I said last Sunday that maybe we could find a story about some Chi-

### ACTIVE CRUSADERS

*Top to bottom: At work table; the officers; studying the map of Japan; sitting Japanese-fashion, all of the Hanson Place Church, Brooklyn, New York*



nese children. There was a little discussion and silence, and then Ayako said, 'Well, I guess Chinese are just as good as Japanese.' They also read *Our Japanese Friends* and did some of the hand-work suggested.

Miss Julia Shaff is a missionary among the Japanese in Los Angeles. She wrote recently:

"When we found that the study was to be Orientals, at first it seemed strange to study Japan with Japanese children. But they were very interested, partly because of what they already knew, and because they felt they knew so little. Most of the girls have never been in Japan. They go to our American schools and are really little Americans, speaking beautiful English.

"Their games are often Japanese. They never tire of playing a game similar to Hop Scotch, but instead of using a smooth stone they have a tiny rice or bean bag, or a cluster of tiny beads. When they are not using them, they are fastened to their dresses with safety pins. All small girls have such beads fastened to their dresses. When they count out they say Jan-kem-po, which has surely been introduced to many American children by now.

"We have not only Japanese children, but a Mexican and a Swedish girl. The yellow hair and blue eyes of Elizabeth show that she is from a different country, but that makes no difference to them. Already they have learned that all are brothers and sisters.

"One of the girls saw a poster that interested her very much. She read, 'I am the light of the World' and 'Ye are the light of the world.' She understood exactly what it meant, and how happy she was when she said, 'That means that I am the light, not only some one big, but small boys and girls, too!' May the children all over the world realize that



*Children at Chicago Neighborhood House*

they are lights, no matter how young, for Christ loved and blessed little children and He is doing the same today."

*Chung Mei Home* was a very happy place during the Christmas and New Year's holidays. A Christmas Eve party with Santa Claus and his big pack containing gifts for every boy, ice cream, and lots of games and fun, started the jolly vacation. On New Year's Eve the older boys went to serenade the Ming Quong girls, who were having such a lively time that they almost didn't hear their serenaders. The ship was saved, however, and the boys were invited in to see the New Year in.

They still need \$15,000 to complete the building. The cornerstone was laid February 17th. Crusaders and Heralds from different parts of the country have shown their interest by sending a gift to help build the home, and many are the prayers that have been offered by these responsive boys and girls.

From the Baptist Temple, New York City, comes this story: "Ben, the son of a Jewish mother and Italian father, is ten years old. One morning he prayed in a clear boyish voice, something like this: 'Dear God, our Father, we thank you for the good time we had in the

gym this morning. We thank you for the horses and elephants and boats we are making, and for the good time we had at the picnic last Friday. Bless all the foreign people that come to our country, the Chinese and the Japanese. Help us to bring lots of offering so that the Chinese orphan boys won't have their home taken away from them. Amen.' They were all much interested in the pictures and stories of the Chinese home in Berkeley to which the offerings were designated."

The four vacation schools at the Chinese Mission in Locke, Courtland, Walnut Grove and Isleton, Calif., during the summer months were well attended. Although the weather was very warm, the children attended regularly and slipped away from fruit picking and packing long enough for the vacation school sessions, then back to work in the hot fields again. One little girl, the oldest of six motherless children who worked in the fields, came long enough to attend the opening exercises and worship period and learn the memory work, then out into the fields she went to help earn a livelihood for her brothers and sisters. She carried away the prizes of the vacation school for memory work.



### Another Need to Fill

Miss Cecelia Johnson, Pyapon, South India, needs postcards and pictures to use in kindergarten and vacation Bible school. Paging Crusaders.

### How It Started

A missionary-minded woman who knows and loves children wrote the following play to introduce the C. W. C. idea to the children of her church, in Roseville, Calif. It worked like a charm. First the children had a simple party in the church parlor, singing, telling stories and eating pop-corn and salted almonds. Then they went into the church where the play was given, the story of the First Crusade was told, the Crusader Hymn, "Fairest Lord Jesus," was sung and five missionary books were circulated. Questions about the purpose and activities were thoroughly talked over and at the close of the afternoon an application was sent in and another potential group of boys and girls had launched out on the sea of missionary interest.

### ONE SATURDAY MORNING

SCENE: Living-room of Doris' home, 11 a. m. Saturday.

CHARACTERS: Two girls, ten and twelve years old, Doris Smith, ten; Eleanor Jones, twelve.

DORIS (seated with quarterly in hand): Well, I think I know my lesson for tomorrow. Let me see if I can answer the questions. How old was Jesus when they took Him to the temple? That's easy,—12 years old. Who went with Him? His father and mother. What happened when they were ready to go home? Oh, I know—and I hope I s'prise my teacher. Now, I'll see about the memory verse. Yes, I know that, too: "And Jesus increased in wisdom and stature, and in favor with God and man." There's the bell. Come in! Oh,

Eleanor! Come in. What have you been doing this morning?

ELEANOR: Oh, I did all my work and then studied my Sunday school lesson, and now mother said I could do whatever I wished, so I came over here to see you. I do not like to study much on Saturdays, but our teacher is so nice that I do not want to disappoint her.

DORIS: I don't, either. Do you know what, Eleanor?

ELEANOR: No, what?

DORIS: Well, I wish our teacher would tell us more of those lovely missionary stories. I like to hear about the children of other countries. They look so different from us, many of them, and they live such interesting lives.

ELEANOR: I do, too, but perhaps Miss Brown feels that we need the Bible lessons first. She said they were most important. You remember the verse she had us learn? "Seek ye *first* the Kingdom of God."

DORIS: Yes, I am sure she is right not to take too much time with other things, but I wish there were some way to find out more about Chinese children and Japanese; and all the rest of the cunning foreign children.

ELEANOR: And there are many in our own United States who need to hear about Jesus. We should know about them, too.

DORIS: I'll tell you—Let's go and see our minister's wife. *She* will know what to do about it! I'll ask mother if I may go.

### The next afternoon

(SAME SCENE)

Doris and Eleanor are walking home together.

DORIS: Eleanor, did you see Mrs. Temple's face just light up when we asked her about learning more about missions?

ELEANOR: Did I? And wasn't I glad that you thought about our going to her about it! Remember  
(Continued on page 256)

You ought to  
know about

## THE GEORGE WASHINGTON HOTEL IN NEW YORK



Doubtless you have often been approached by friends and church members for advice as to a good, yet inexpensive, hotel in New York. Because we number among our friends and visitors many ministers and members of Baptist churches, we feel you may be interested in knowing that The George Washington Hotel, at Lexington Avenue and Twenty-third Street, in the historic Gramercy Park section, is a new, comfortable residential hotel. Particular people like its comfortable, well-planned, inexpensive rooms with private bath or shower. The majority of the rooms are single rooms, with separate floors for men and women. There are four floors of double rooms. *Each double room has two bathrooms.*

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Managing Director

## THE CONFERENCE TABLE

### Consecration Service for White Cross Gifts

To be used at a regular White Cross meeting; at the monthly meeting of all the women; as a prelude to the Sunday evening or mid-week service; or as a part of the Church School of Missions.

The service should be planned by the local White Cross chairman. She may invite an outside woman to help conduct it—the chairman in a neighboring church, the Association or State White Cross chairman, a Prayer Leader or a consecrated lay-woman. The articles should be displayed so that all may see them. The box may be packed before the service, or immediately following.

#### SUGGESTED ORDER OF SERVICE

1. Scripture—Gal. 6:2-10; I Chron. 29:5, 6; Matt. 25:34-40; Mark 14:3-9.

2. Five-minute talk on the spirit of White Cross. "The quality of mercy is not strained—It blesseth him that gives and him that takes." It is a cup of water, a garment, a roll of bandages given in the Master's name. It is an expression of love in a universal language understood by all. It is in obedience to our Master's command—"Go . . . Tell."

3. Five-minute talk on the missionary and field to which the box is to be sent. (Recent news may be obtained from the Foreign or Home Vice President of your District, or from the Women's National Societies, New York City.)

4. Leader speaks (audience standing)—We would give to the Master our most precious possession. Whatever we have of ability or skill we offer lovingly to Him.

We dedicate our efforts—these articles which are ready to go to the mission field.

"As Peter was passing the gate of the Temple

A man who was lame he did see;  
'No money,' said he, 'but because of the Master,  
Such as I have give I Thee.'

"Our service in sewing, or skill in the making

Of dressings, the best that can be,

We place in our box, and say to the Master,

'Such as I have give I Thee.'

"The needles and thimbles and thread are not common,

Though bought at so modest a price,

For each one that's used by hands consecrated,

Becomes then a blessed device.

"Our box of White Cross is a Box Alabaster,

It's one and the same, we do see;

We lay it with joy at the feet of the Master,

'Such as I have give I Thee.'"

5. Prayer—For the missionary and those whom she serves; for those who have made it possible to send these supplies; a consecration of our all to the Master's service.

6. Audience sings softly and prayerfully:

Saviour, Thy dying love  
Thou gavest me;  
Nor should I aught withhold,  
Dear Lord, from Thee;  
In love my soul would bow,  
My heart fulfil its vow,  
Some off'ring bring Thee now,  
Something for Thee. *Amen.*

*Compiled by Mary W. Gates,  
White Cross Chairman,  
Rocky Mountain District.*

The publishers inform us that Mrs. Cronk's *Missionary Methods for Church and Home* is out of print. This book was mentioned on this page in the December issue.

○ ○ ○

All brick gift boxes should be opened this month, and the money sent to the State office immediately, so that the amounts may be included in this year's account. This money applies on the church budget. Be sure that it is designated as "Woman's Silver Offering" when it is forwarded to the State office; and be sure, also, that the report card is properly filled out and sent at once to your Association Secretary-Director.

## THE OPEN FORUM OF METHODS

CONDUCTED BY ELIZABETH I. FENSOM

The Board of Missionary Cooperation, 152 Madison Avenue, New York, N. Y.

### "Tie It Up"

**Tie it up.** This advice to program committees is given in an attractive leaflet published by the Woman's Missionary Society of the United Lutheran Church in America. We are indebted to Mrs. Wythe F. Morehead, Executive

Secretary of Literature, for permission to share it with *Open Forum* readers:

If missions is to find expression in the minds and in the living of its adherents, some definite correlation must make the subject real to the individual Christian. Attend-

ance at twelve meetings a year will not in itself make any one truly missionary in spirit. Some thought must be given by each planner as well as by each listener to make a program effective. To be inoculated successfully with missionary facts requires a willingness on the part of the subject. No program can be outlined which will be an adequate "dose" for every individual to whom it is to be dealt. There must always be flexibility in the planned course, or a suggestion of several possible courses. This leads to our first important *Tie*.

**The Interest Tie:** The special interest of the group should be carefully considered. All literature and program suggestions should be studied. For example, in the study of Japan, any book will have a wealth of material from which to draw. A rural or village group may find special interest in the cultivation of silk worms and rice instead of an intensive survey of Japanese industries. Business and professional women may enjoy studying, especially the economic status of women in the larger cities. Homemakers may wish to have more detailed descriptions of Japanese homes and home life. Noted Christian personalities should be brought to the attention of all groups. Personalizing missions is essential to genuine interest. It should not be assumed, however, that a group should concentrate only on its own special interest. The course should deal with the entire scope of Christian living. It is the approach to the study that determines whether or not the attention of the members of a group can be held. *The Interest Tie*, therefore, is finally *the proper choice of course, and the proper motivation of the programs you decide to use.*

**The Personality Tie:** The next consideration is tying the theme up with the persons best suited for the

different tasks. These questions might help the committee:

What do we wish to accomplish in the course?

Who will be the best leader for each specific topic to be studied?

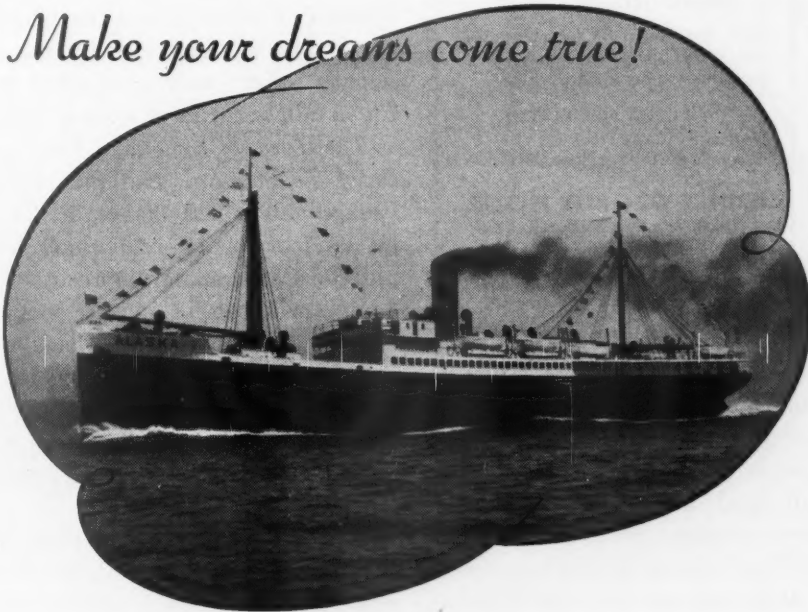
What members of the group who are not already leaders might be helped by assisting, and thereby develop better qualities of leadership?

Who can make the finest contributions as participants? (Note: This is a consideration of the talents of the members of the group.)

Who are good publicity agents for the meetings? Who can make attractive announcements and circulate them?

A place for each person and each person in her proper place, could well be kept as a planning motto. A member of the group is in social service work. Why not ask her to make her contribution in connection with institutions of mercy on the foreign field? Or teachers or students to help in the develop-

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ment of educational topics? A comparison of school life in America and China or Japan will be far more real if actual participants in the system are used. Do you use an industrial worker to share her views on economic problems?

Those chosen should be notified so that each one may over a period of several months be observing and collecting material and ideas. Too much thought cannot be given to this *Personality Tie Up* if you are sincere in mission study motive.

**The Visualization Tie:** The eye-gate, one of the most important educational methods, should not be ignored. Pictures of the field or phase of work about which the program centers are sure to have their effect. Newspapers and magazines furnish abundance of illustrative material which may be used to lend atmosphere to the meeting. Flags, costumes and maps should be included. MISSIONS, denominational leaflets and program helps are indispensable. Stereopticon slides and motion pictures of mis-

sionary activities are valuable and may be shared with other groups.

**Other Program Ties:** To tie up every program with the one preceding it and to anticipate what is to follow is essential to continuity. Members of the group who attend irregularly also should be given as fair an idea as possible of the theme as a whole.

Why not correlate wherever possible the missionary program with other programs in which the members have a part? Has it ever occurred to you that a member of a Woman's Club or other Civic Club who is also a member of the missionary society may have given a travel talk or reviewed a book such as *The House of Exile* or *A Daughter of the Samurai*, and that this background would make the finest kind of setting into which to put the Christian developments of China, or Japan, or another country? Do you keep in mind what the young people, the World Wide Guild and the Crusaders are doing? Representatives of these groups might bring to your meetings some valuable contributions.

**The Prayer Tie:** The value of tying up the program with sincere and earnest prayer cannot be measured. The many evidences of help through prayer cited by missionaries should multiply greatly the number of prayers that are offered in behalf of missions, privately and corporately, in the missionary meeting and in other church meetings. Every program chairman and every devotional leader should have and use *A Book of Remembrance*.

**The Life Tie:** Have you ever tried a simple test to see what your members have learned? Have you ever reviewed a year's course to check up on the missionary intelligence of your members?

The influence of attendance at meetings is determined not alone by what a member has learned but

by what she *does*. It is tying up with life that counts. Are attitudes changed? Are relationships better? Are church loyalties less wavering? Is she kinder to the Oriental who delivers groceries to her door? Does she participate in community projects for Christian advancement? Have standards of stewardship been raised? Does she continue to read missionary books and magazines? Is she a better citizen, a better Christian because of her missionary relationships? Tying up missions with every day living is finally the real test of the effectiveness of our efforts. . . .

Therefore, try to *Tie It Up*.

## NAMES AND HUNGRY HEARTS

### Two Question Box Corrections

A typographical error appeared in the February Question Box. Question 13 should have read "Who is Gonzalo Valencia?" Mr. Valencia's first name was misspelled in the question.

We regret also that the answer to question 3 in March, "What is said to be a place of hungry hearts?" was omitted. This answer was accidentally deleted just as the magazine went to press. All contestants will be given full credit.

## Is There a PUBLIC LIBRARY in Your Town?

MISSIONS ought to be in every public library in the country. The current issue should be in the reading room and a complete file ought to be available for reference.

Quite a number of subscribers are subscribing for their public libraries, not only as a missionary service but also as a community service. Will you not join them and see to it that MISSIONS is made available for the citizens of your community?

In all such library subscriptions the librarian is furnished the name and address of the friend who makes the subscription possible.

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## WHO'S WHO

### In This Issue

*Edwin R. Brown* is the Home Mission Society's Director of Work among Mexicans.

*G. Clifford Cress*, pilot of the Covered Wagon in 1931-1932, writes the second of his Little Journeys.

*Frank E. Eden* is pastor of the City Park Baptist Church of Denver, Col.

*Alfred L. Murray* is pastor of the 1st Baptist Church of Landsdale, Pa.

*A. L. Nasmith* is a missionary in East China, in service since 1909.

*Mrs. G. B. Tandy* is Christian Americanization Chairman in Pocatello, Idaho.

*Henry F. Widen* is pastor of the First Baptist Church of Minot, N. D.

## February Picture Contest

The picture published on page 114 in February issue showed a street in Plymouth, Mass.

**Prize Winners:** Mrs. F. A. Wilson, Los Angeles, Cal.; Mrs. Fred Mott, Marion, Kans.; and Mrs. W. P. Robinson, West Concord, Minn.

**Honorable Mention:** Mrs. Fred Carpenter, North Rose, N. Y.; Mrs. Eugene B. Abbott, Painesville, Ohio; Mrs. F. A. Lippert, Cincinnati, Ohio; Mrs. Elmer Reeves, Waverly, Iowa; Miss Janie S. Tyson, Paterson, N. J.; Mrs. Letta Pitman, Prairie Creek, Ind.; Mrs. Addie L. Spiegel, Waymart, Pa.; Mrs. J. A. Smith, Waterloo, Iowa; Miss Clara Genre, Highland, Ill.; Mrs. Ada Towle, St. John, Kans.; Mrs. C. B. Siler, Tacoma, Wash.; Mrs. Lillie F. Rathbun, Idaho Falls, Idaho; Albert F. Butz, Scranton, Pa.; Mrs. William I. Combs, Olney, Ill.; Mrs. J. M. Mercer, Burlington, Iowa; Herbert E. Hall, Mason City, Neb.; Mrs. Wm. Carlton, Winchester, Ill.; Miss Ella Callaghan, Mt. Sterling, Ia.

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UNDER RELIANCE DIRECTION

(Continued from page 251)

how she said, "Would you like to have a Children's World Crusade society, where you can read Junior books, tell missionary stories and give missionary plays?"

DORIS: I wonder why we never thought of that? I think it is a wonderful plan, don't you?

ELEANOR: Yes, I do and I know mother will be glad and so will Miss Brown.

DORIS: How soon do you suppose we can begin? Do you think we could have handwork sometimes and make cut-outs and scrap-books and things? Do you think we could elect our own officers and meet once a month?

ELEANOR: Oh, oh! I never heard so many questions at one time! But now that our first idea worked so well I think we might hope for all those nice things.

### Gift of the Month Club

From Ohio, Mrs. Jessie Burrall Eubank reports that at the end of February there were 252 members of the Gift of the Month Club, with more coming in every day. Manifestly the idea has been received with enthusiasm by Ohio Baptists. Two members of the club paid for twelve months in advance. The First Baptist Church of Barberton, Rev. L. S. Snell, pastor, and Mrs. Snell, president of the Woman's Society, has to date 32 members of the Gift of the Month Club, out of a church membership of 465, or one in 14. The First Church of Sandusky, with 161 members, has 12 members of the Club, or one in 13. Rev. J. S. Braker is pastor and Mrs. Lena Uhl is president of the Woman's Society. Another fine response is reported from Akron, Arlington Church, where Rev. T. H. Binford is pastor and Mrs. Binford is president of the Woman's Society. The church membership is 759 and the club has thus far enrolled 17, or one in 44. Good records are being made by Toledo Trinity, with 14 Gift of the Month signers on record and Toledo Ashland Avenue, with 14.

At the time when the total membership of the Gift of the Month

Club was given as 252 the plan had been presented in only 16 of the 30 associations in Ohio. Cleveland had then (the last week in February) not had an opportunity to take the matter up with the churches of that city.

### Herbert L. Stetson

At the venerable age of 87, Dr. H. L. Stetson, since 1922 President Emeritus of Kalamazoo College, died on January 18. He became president in 1913 and during his nine years of administration he transformed the institution from a feeble school into a flourishing Baptist college. Prior to his presidency he had served on the faculty for nearly 13 years. As a tribute to his leadership and administration a beautiful chapel now stands on an eminence in the center of the campus. Its commanding tower serves as a landmark and a constant reminder of Dr. Stetson's ideals "to make Kalamazoo a Christian college and to teach the ideals of Christ to its students." Several notable pastorates in the Middle West and a presidency of Des Moines College for 11 years preceded his coming to Kalamazoo.

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### THE LAST WORD

I do so enjoy reading MISSIONS. It seems as though each new issue is better than the one preceding it.—Mrs. Leslie W. Allen, Middleport, N. Y.

The magazine is splendid. I read it from cover to cover, often more than once, and use it for reference many times.—Mrs. Mary B. Baker, Pomona, Cal.

There are 13 of us taking MISSIONS. We all agree that the magazine grows better all the time. My Sunday school class put MISSIONS in the Public Library this year.—Mrs. H. L. Reamer, Long Prairie, Minn.

We all enjoy reading MISSIONS and feel that we get more information concerning the work of our denomination than we can get in any other way.—Mrs. B. A. Sherwood, Tully, N. Y.



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